

D I V I N E
T R U T H S
V I N D I C A T E D,
I N T H E
Church of England.

By *WILLIAM HUDLESTON*, *u*
Vicar of *Tirley*, alias *Trinley*, in *Glocestershire*.

Si ad Divinæ traditionis caput & originem revertamur, cessat error humanus; & sacramentorum cœlestium ratione perspectâ, quicquid sub caligine ac nube tenebrarum obscurum latebat, in lucem veritatis aperitur. Si canalis aquam ducens qui copiosè prius & largitèr profluebat, subitò deficiat; nonne ad fontem pergitur, ut illic defectionis ratio noscatur, utrumne arescentibus venis, in capite unda siccaverit? an vero integra inde & plena procurrens in medio itinere destiterit, ut si vitio interrupti aut bibuli canalis effectum est, quo minus aqua continua perseveranter ac jugiter flueret, resecto & confirmato canali ad usum atque ad potum civitatis aqua collecta, eâdem ubertate atque integritate repræsentetur, quâ de fonte proficiscitur? Quod & nunc facere oportet Dei sacerdotes, præcepta Divina servantes, ut si in aliquo nutaverit & vacillaverit veritas, ad originem Dominicam & Evangelicam, & Apostolicam traditionem revertamur; & inde surgat actus nostri ratio, unde ordo & origo surrexit.

S. CYPRIANUS *ad POMPEIUM*, *Epist.* LXXIV. edit. à JOAN. FELL. *Episc. Oxon.*

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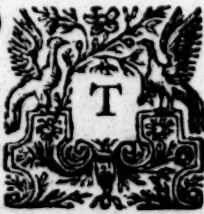
To the Right Honourable

Peter Lord King,

Baron of *Ockham,*

Lord High Chancellor of
Great Britain.

My LORD,

 **T**IS with thankful Awe and
profound Respect, that I
presume to lay this follow-
ing Treatise at your Lord-
ship's Feet ; not to Father upon so
discerning a Judge in all kinds of Li-
A 2 terature,

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terature, my private Opinions ; nor to skreen under so Great a Patron any Assertion that may deserve the just Observation of Criticks, or the kind Remonstrances of judicious Readers : but 'tis to fling my *Mite into the Treasury* ; 'tis to appear grateful to the best of my Power, to the best of Patrons, and one who has given me All that I have.

BESIDES, I am one that is in the Balance with unfortunate Orphans : I stand attainted by the Laws which the *Roman* Bishop has made, and am regarded as of corrupted Blood : I must not be own'd by my Fellow-Offspring in the same Generation. And though I have many good, and some great Relations, yet because I have discover'd Errors in Faith, I must have no Regard shewed me in Fact ; I must be deem'd to be an Alien to my Kindred, because I have found my self imposed upon by a corrupt Belief. And where can I better make my Addresses, or dedicate my Labours, than to Him, from whose Seat Compassion displays, like the Sun, its cherish-

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cherishing Beams, and Equity, like a Messenger of Joy, is qualified to bring Tidings of Comfort?

IF the Subject I here treat of be consider'd, That more particularly claims your Lordship's Protection: 'Tis of Learning, in Matters relating to Religion; and in these Matters Your Learning is conspicuous to all the World, by your eminent Works in Divinity, and of the Discipline of the Church: 'Tis of Piety, and good Life; and here the Universe can hardly yield such another Combatant in Piety's Field of Battle: For 'tis not in the Power of Malice itself to feast its Correspondent with any thing; 'tis not in the Power of Malice, in the whole Course of a long train of Years, to find one false Step, one wild Escape, one Deviation from the rigid Paths of Virtue. Youth, in your Lordship, was as steady as Old Age in its unvaried Course of Life; it was impenetrable to Vice: and the alluring Prospect of Gain at the Bar, was never once a Temptation in You to Bribery or Corruption. 'Tis to the Astonishment of Penitents, to

behold such a never-relenting Conduct ; who with Tears may see *that* Virtue preserv'd before their Eyes, which they with gloomy Thoughts can only lament to have often abandon'd. 'Tis to the Surprise of Sinners, to see a virtuous Life always carried on by one Man ; which they, who wore the same Cases of Mortality, never could once come into. It was a memorable Exclamation of a great * *St. Augustin*, Father * of the Church, in Conf. Lib. 8. the convulsive Pangs that agonizing Vice occasion'd, *Nonne tu potes quod isti (sancti viri) potuerunt ?* And I wish every Divine, every Lawyer, and every Layman, would put to himself the same Question, and learn from the greatest Subject of the Kingdom, to live to God as well as to the World ; *Nonne tu potes quod iste potuit ?* This might be of excellent use to a young Clerk, that is tempted by the Heat of Youth, and solicited by the deluded Wretches of the Age ; and even to every one that aspires to be Great by virtuous Means.

NOT one Step out of Virtue's ways in the whole Course of the Life of Man! To have done nothing known in Life to ask Pardon for, are rather Ideas in all other People, but are confess'd Truths without Compliment in your Lordship; to the Surprize of all careles, or pleasure-seeking, or foolish condescending Sinners.

BUT as I also treat in this Book of *Oaths*, I speak of Loyalty to my Prince, and sincere Fidelity to his Person: And on this Account also this Performance claims your Lordship's Patronage: For as few ever knew Religion better, or loved Piety more; so no one was ever more Loyal to his Prince, or more happily placed in the first Station of the Kingdom; to the Praise of Religion, to the Satisfaction of the People, and to the Glory of the Nation. That You may long continue to shine in this high Station here, to the Increase of Learning, to the Comfort of pious Men, and loyal Subjects; That You may reap *a Crown of Life, after having been*

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faithful unto Death; and that your Family, which You have raised to so great a degree of worldly Glory, may inherit your Virtues, increase in Honours, and be everlasting Trophies of their every way Noble Progenitor; are and shall be the constant Prayers of,

My LORD,

Your Lordship's most Dutiful,

Most Devoted, and

Most Obedient Humble Servant,

28 SE60

William Hudleston.



T H E P R E F A C E.



HAVE promised to give, in this *PREFACE*, *Proofs of the Christian Religion*; but upon coming up to *Town*, and finding many excellent *Works* of that nature already publish'd, and considering besides that my *Book* is already too large for the *Subscription*, I could not make it larger, without making a new *Bargain* with the *Printer*, and advancing the *Charges* to an higher pitch than I am able to bear. I also promised to add, as an *Appendix*, a *Chronological Table* of all our *Bishops* in *England*; but that is already done by *Bishop Godwyn*, and *Dr. Heylin*; and for the same *Reasons* that the other is omitted, this is omitted also.

AS to this *Book*, I have spoken in it to all the *Objections* that I remember to have heard made against the *Church of England*, excepting one, viz. That a *dissolute Papist* will make a good *Protestant*. But with what ground this *Objection* may be made, though they say it was the *Observation* of *King James II.* I know not. This I do affirm, in regard to him, if his *Observations* had been always just, and his *Government* answerable in *Practice* to just *Observations*, that that *Prince* would not have been necessitated to have sought *Bread* among *Strangers*; for no *Parliament* ever testify'd more *Loyalty* to any *Prince* on the *Throne* than to him, till all *Things* sacred and profane were renvers'd,
to

to make an agreeable Sacrifice to the Idol of Rome. As to the Thing that is said in that pretended Objection, 'tis as wide from Truth as the East is from the West; and for a Proof of what I say, I refer the Reader to the Rules that Protestants are to be govern'd by, namely, the sacred Writ, and the Practice of the primitive Ages. These are the Rules and Principles of our Church, and of our Orders, established by God, not by Saints. We have no Busenbaum's nor Diana's to direct our Morals; we have no Cromwells to make the most shameful Lusts guiltless; we have no distinguishing wilfully killing a Man for Religion sake from Murder; we have no Dispensations to make Things sinful lawful; nor any Courts of Rates for Absolutions. And in short, we expect no Pardon for Faults committed from Men, but from God alone, by the Merits of Christ, thro' sincere Conversion of Heart, and a real (not verbal) Aversion to all Wickedness, and to all Things condemn'd by his holy Word. I may add, that the solemn Engagements that are enter'd into by all our Clergy at the Foot of the Altar, when they take upon them their respective Orders, far exceed the Rigour of Romish Vows; which for the most part are crowded with superstitious Promises of Confinement, abstaining from Flesh or White Meats: And that the most rigorous Carthusian, to set aside his ceremonial Observances, would perhaps find a great deal of difficulty to live up to these Rules of our holy Church. As for the Number of those that transgress the Rules established, it can be only answer'd; They are the Faults of particular Persons, not the Errors of our Church: for our Church teaches nothing but what is demonstratively sacred and primitive. Nor can any Man of tolerable Sense charge the Church with being faulty, because some of its Children have wilfully estray'd, and do so still, from her Rules and Injunctions. And I will be bold to affirm it for certain Truth, that the Number of loose living Clergymen is infinitely greater in

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proportion in the Church of Rome, than in the Church of England; and the Number of strict Livers in the Church of England, far superior to those of the Church of Rome, in the same proportion. If shewish Rigours be set aside, such as wearing a particular Habit, and going in a slovenly Dress; and Godliness have its Estimate from its propinquity to the Rules of the Gospel, then our Number will appear still greater. But some will say, that I ought rather to make an Apology for troubling the Reader with Mr. Bowman, Vicar of Dewsbury's Objections, than for omitting that of King James. I am very sensible that this is the Sentiment of several, who have so mean an Opinion of that Gentleman's Visitation Sermon, that they think it lost time to consider any thing about it. But 'tis difficult to write to the Humour of every Body, or to find Reasons that will appear such to the Judgment of all Mankind: That Gentleman's Sermon, in some Counties that I had been in, was much applauded; and at the Instigation of others, I thought it proper to give the Examination of it a place in this Book. This is all I can say as to this Matter, for my so doing.

I HAVE referr'd my Reader, in the VIth Chapter of this Book, to this Preface, for some Considerations upon the Christian Sacrifice; and this I did the rather, because Cardinal Perron * makes the want of a Sacrifice one Reason, why the present Church of England wants some Essentials belonging to a Christian Church. Tho' I must confess, after what Bishop Bull has said to that Point, and what every true Protestant that is moderately versed in the Epistle to the Hebrews, and in the Understanding of his Catechism, must know, that the starting of such a Difficulty, is rather flinging of Dust, than objecting Reasons to the Reader. And as the starting of Difficulties in Religion, upon the Speculation of private Men, tends rather to the Subversion, than the Increase of it, I was

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* See Card. Perron, in Du Pin's xviith Cent.

willing to pass it by, till I heard Men talk that were opinionated in the Matter. Now since they insist upon it, that there can be no Church without a Sacrifice; let us consider what they mean by it, and what Proofs the Church of England gives of having it. A Sacrifice is defined by them, to be an Offering of some sensible Thing, made to God by a lawful Minister, to protest thereby his infinite Sovereignty, and our extreme Dependence, with a Mind disposed to be willing (were it his Pleasure) to die, or return into Nothing before him, in token of such an extreme Dependence. As for the actual Destruction of the Thing offer'd, by consuming it to Ashes, or otherwise, we have no Instance of such kind, but in the Holocausts of the Jewish Law, which was typical, and which was sufficiently verified in the Anti-type, and done for all Mankind, in the Person of Jesus Christ: So that we need now no more Holocausts, or Sacrifices in such a Sense; We are sanctified thro' the Offering of the Body of Jesus Christ once for all, Heb. x. 10. Besides, that the Death of the Thing offer'd should be requisite to a Sacrifice, cannot be proved: for the Offering of the Scape-Goat, tho' it was driven into the Desert, was a Sacrifice, Levit. xvi. as were those of the First-fruits, Exod. xxii. 29. and Shew-Bread, Levit. xxiv. 8. yet we find no Alteration wrought about them, but the transferring of them from the Proprietors to the Divine Service. Nor does the Essence of a Sacrifice consist in the Destruction of the Creature; since that was done either by the Owner or the Levites, who could not offer Sacrifice: but it consists chiefly in the bringing of the Thing offer'd, or Blood of the Thing kill'd, before God, and in the laying it upon the Altar by the Hands of the Priests, to whom alone that Province was peculiar, Levit. i. And a Sacrifice being thus explained, we may truly say that we have, tho' not a true, proper, and propitiatory Sacrifice, (as the Papists profess to believe in their Trent-Council, and in their Pope Pius's Creed) yet we have

a Commemorative Sacrifice, with an Offering made by the Hands of the Priest upon the Altar; representing to the Eternal Father the Death of his only Son, once sacrificed on Mount Calvary. This Sacrifice we have sufficiently prescribed, and comfortably laid before us in our most sacred Liturgy. After the Sentences that begin the Offertory in our Communion-Service, 'tis expressly said in the Rubrick; And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient: Here is a sensible Thing placed upon the Altar of God, by the Hands of the Priest only; which was all the Form that in the ancient Law was required in the offering of a Sacrifice: for we don't find, excepting in that of Tithes (Deut. xxvi. 12.) that any Words were used in any other Offering. However, because in the ancient Liturgies of the Church, an Address was made to Almighty God to accept of our Offerings, in token of our profound Homage and Submission; immediately in the next Prayer, the Priest is order'd to say, We humbly beseech Thee most mercifully to accept our Alms and Oblations: where Alms signify the charitable Contributions of the Congregation; and Oblations, the Offering that is made of Bread and Wine; for the Priest offers both Gifts and Sacrifice. And this Explanation of those Words, is given by several Divines of the Church of England: And that the Bread and Wine represent the Death and Passion of our most blessed Saviour is plain, since the Bread is placed there to represent his Body, and the Wine to represent his Blood, separated from his Body by a bloody Death; which after Consecration, remain not common Bread and Wine, as is signified in the Prayer before Consecration, for therein the Priest prays, that we may so eat the Flesh of Jesus Christ, and drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed in his most precious Blood. After which follow the pouring forth of the Wine, and
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the breaking of Bread, the Consecration and Consummation of the Elements ; all which shew this to be the Commemorative Christian Sacrifice. And to shew that it is not my Opinion only, that the Church of England holds a Sacrifice besides a Sacrament in the Eucharist, this Doctrine is evident from several Church of England Authors that have wrote upon this Subject. Mr. Mede asserts it, in his Tract called, The Christian Sacrifice ; Bishop Taylor, in his Collection of Offices, printed 1658. does the same. In his Office for the Holy Communion, he expressly prays, Receive, O Eternal God, this Sacrifice for and in behalf of all Christian People, whom thou hast redeemed with the Blood of thy Son. The learned Dr. Grabe, in his Notes upon St. Justin Martyr's Apology, and more especially in his large Annotations upon St. Irenæus, Lib. 4. c. 34. is for it ; as are the following Authors : Dr. Bull, in his Answer to the Bishop of Meaux, p. 247. The worthy Robert Nelson, Esq; in his Companion for the Festivals and Fasts, Third Edit. p. 490, 491. and his Book intitled, The great Duty of frequenting the Christian Sacrifice. Mr. Charles Lesley, in his Letter to Mr. Scandret. Mr. Scandret, in his Treatise, intitled, Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. London, printed for G. Strahan in Cornhill, an. 1707. and others.

THE Roman Catholicks hold, that there can be no Sacrifice, without Transubstantiation, which they pretend to be wrought by the Words of Consecration ; and therefore infer that we have no Sacrifice : But 'tis most certain, that if the Bread and Wine were transubstantiated into the very corporeal Body and Blood of Christ, it would be a bloody Sacrifice, not an unbloody one ; and to sacrifice him again, would be at least as great a Crime, as it was to do it at first. 'Tis own'd, when the Greeks perform'd the Communion-Service according to St. Basil's Liturgy, that they offer'd Sacrifice
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to God; yet 'tis demonstratively plain, that they believed no Transubstantiation effected in the Consecration; for after the Words of Consecration, the Deacon is order'd by their Rubrick to say to the Priest, Bless, Sir, this holy Bread. And then the Priest is to pray to God, saying, Make this Bread the precious (or * honourable) Body of the Lord and God, and of our Saviour Jesus Christ. In like manner 'tis said of the Cup: so that 'tis plain they did not believe any Transubstantiation at the Consecration.

I DON'T by this Quotation out of St. Basil's Liturgy, pretend to assert that Work genuine; but I think 'tis Proof that they believed no Transubstantiation to be made at the Consecration, in which alone the Church of Rome holds the whole Sacrifice of the Eucharist to consist: and therefore by the Consent of all the Oriental Churches, this Sacrifice is done without Transubstantiation. As to St. Basil's Liturgy, Father Ja. Goar's Sentiment is remarkable, who avers that there are many different Copies of St. Basil's Liturgy, but none that is genuine: Euchologion Græcorum, Paris, 1648. p. 182. col. 2. However, since (such as it is) it is adopted by the Greek Church into their Service, and is made use of on all Sundays in Lent, excepting the last; and at other times, &c. it is an Argument of their Belief. Besides, no Priest, I presume, can offer this Sacrifice better, than our blessed Saviour did at his last Supper; and at the last Supper He was not transubstantiated into Bread, to be eaten by the Apostles in a corporeal and material way: for if he had been corporeally and effectually transubstantiated into Bread, he could not have been a little after corporeally betray'd, and the next Day corporeally crucify'd. Either therefore he was eaten spiritually or sacramentally, or crucify'd spiritually or sacramentally; both could not be. But it is certain that he was corporeally crucify'd, and not spiritually; and therefore was only eaten spiritual-ly

* τὸ τίμιον σῶμα.

ly or sacramentally, for the Food of their Souls. It remains then, that the Church of England, without Transubstantiation, has sufficient Proofs of keeping up the Christian Sacrifice in the Holy Eucharist; and therefore does not want a Sacrifice and an Offering, as Cardinal Perron pretends. And to make this their Sacrifice more really commemorative of that which our blessed Saviour offer'd upon the Wood of the Cross, 'tis offer'd on Altars of Wood in the Church of England; because the Cross was made of Wood, and not of Stone, tho' the Popish Church has Altars of Stone. But noise of Fargon, and the Love of Lying in the dark, and of being unintelligible, has done great Matters in that Church: And perhaps for the same Reason, the Love of a Liturgy, whereof several Parts must be read secretly, has been encouraged; tho' it was contrary to the Practice of the primitive Ages, and even the publick Laws of a Christian Empire in Justinian's Time, as may be seen Nov. Constit. 123.

AS for this Sacrifice being renew'd often in a Day in the same Church, I have spoken of it in this Book, and shewn how much Antiquity was a Stranger to such a Practice. I shall only add, that Father Goar says, *Sacrificium iterare eadem die, nefas videtur Græcis, quamvis Latinus celebraverit, i. e.* "The Greeks to this Day, look upon it as a wicked Attempt, to repeat the Sacrifice or Communion-Service in the same Church on the same Day; altho' a Latin Priest had done it, contrary to their Rites and Ceremonies." See *Euchelogion Græcorum, ubi supra, p. 27.*

I HAVE been long in this Treatise upon the Points of Controversy betwixt us and the Church of Rome; but they are our dangerous Antagonists, and with them no Quarter can be given us, without turning on their Side; and they cannot be enough dreaded, nor we too sufficiently armed against them, while the Invasion of our Liberties and Properties is aspired after, and a Popish Pretender is openly or insiduously abetted, by almost all
such

*such principled Men in this Kingdom, and powerful neighbouring Nations abroad. But this is a small Matter, in regard to the inward Convulsions of the Soul, and the agonizing Pangs which every thinking Person of that Church must feel, who seriously seeks after Religious Truths, in order to be eternally happy: for how can Truth be found in that Church, that has abandon'd all primitive Sanction of Scriptures, to introduce the arbitrary Interpretation of one interested Prelate, contrary to the Declaration of St. Peter, 2 Ep. i. 20. and the Practice of the primitive Church? The more this is looked into, the more is their Cause perplexed. The Divines of that Church, if consulted, are all divided in Opinions; each of whom teaches, that the Other's Doctrine favours at least of Heresy, or else is downright damnable Doctrine. One School attributes a final Decision to whatever the Pope decrees: and this was followed by a late * Archbishop, and a multitude of all sorts of Priests and Friars. These make God himself to speak by his Mouth, and turn several Texts of Scripture to authorize this Opinion. Others † condemn this Opinion, as sapping the Foundation of Christianity, and as tending to subvert the precious Depo of Faith, with which Jesus Christ entrusted his Church. These argue, that the Body is not better than, nor in a Condition dislike unto its Head; that Jesus Christ in the Flesh, was made known to all those whose Hearts were right in the Sight of God; but not to those whose Hearts were carnal: That therefore there is no Necessity for such a visible Universal Head as the others pretend to, nor can the Scriptures be understood now to assert such a thing, which neither formerly was thought of, nor is agreeable to the State of the Spouse of Christ on Earth, which is not diffe-*

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* Monsieur de Cambray, after the Condemnation of his favourite Book, intituled, *Maximes des Saints*.

† The Author of the *Temoignage de la verité dans l'Eglise* printed in 12°. 1714.

rent from that of the Head, who was here in a private Personage. That the Opinion of a Multitude of Bishops (all sworn Vassals to an Usurper) cannot be a Rule of Truth, because not free; that Truth may be as well found in the small Number of true Believers, as it was formerly in a small Number of Christ's Disciples; that the grand Eclat of the Multitudes of Bishops that fell at Rimini, did not more indicate Truth, than the Sanction of Multitudes under worse Circumstances have done since: and that tho' Bishops are Judges in controverted Cases, yet they are not Legislators; that the Law is the Judge's Rule, which he is as much subject to, as he whom he judges; that the Law never abandons a Judge, but both compels him, and guides him; whereas a Legislator is Master of that Law, which if Judges contradictorily oppose, they are not to be regarded or obeyed, but to be called to account. They add, that the living Law of God, which properly indicates the true Church of Christ, subsists always in the Testimony of the Catholick Church; which consists not in Shew, nor in plurality of Numbers, (for, narrow is the way which leadeth unto Life, and few there be that find it; and the other Way is broad, and many there be which go in thereat, Matt. vii. 13, 14.) but in the Testimony of such as are faithful, who have the Law written in their Hearts; according to what St. Paul says to the Church of Corinth: Ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living GOD; not in Tables of Stone, but in fleshy Tables of the Heart, 2 Cor. iii. 3. Bishops of this Principle, if they were excommunicated by his Holiness, excommunicated him in return: They were not afraid to tell him, Anathema tibi iterum ac tertio, prævaricator, Liberi, i. e. "Anathema be to thee again and again, thou Prevaricator, Liberius." They would say with the great Firmilianus of Cæsarea, Te ipsum excidisti, i. e. "Thou hast cut thy self off
" from

“from the Church, for cutting others off unjustly.” In the primitive Ages, these great Words, OBEDIENCE TO THE HOLY SEE, were neither imposed upon any one, nor imagin’d. Princes had no Interest in the Menage of the Popes, in those Times; and all Things terminated in the Decisions of free Councils, to which Popes submitted, as well as other Bishops. This is the Doctrine of the Rigorists, or Jansenists. Betwixt these two Extremes, there is another Opinion, which is of the moderate Jansenists, and which the famous Bishop of Meaux ran into: These would defend the Liberties of the Church, but are accusom’d to talk of the Visibility and Authority of it, and tie their Principles down to these, or such like Words, Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven, Matt. xvi. 19. Lo, I am with you alway, even unto the End of the World, Chap. xxviii. 20. And thus they content themselves to live in quiet, without taking up the Courage to assert the real Rights of the Church; their Blood being frozen at the Thoughts of an Anathema, from him from whom they may hope for Preferment.

A fourth Opinion is, of those who are idle Spectators of the Combats of Bishops and Doctors: These enjoy Tranquillity, in saying, that it is requisite to be in the Church to be saved, but concern themselves about nothing else; neither whether the Propositions condemn’d at Rome are legally so condemn’d, or illegally: but are satisfy’d with saying, The Gates of Hell shall not prevail against the Church; without knowing what Church is meant, or where it is.*

TO go to no other Opinions: What shall a Searcher of the true Religion think? What is Truth? Why, this he is to learn of their Church: but where is that Church, which shall be called the Way of Holiness, and in which the Fools shall not err? Isa. xxxv. 8.

* Matt. xvi. 18.

Where is this City seated upon a Mountain? Their Divines can't agree upon the Marks of this Church: and how can ignorant Men find it, who must not read the Scriptures, nor enter into the Knowledge of the Mysteries of God? For 'tis Heresy, wicked, and blasphematory (says the LXXXIII^d Proposition, condemn'd in the Constitution Unigenitus) to imagine, that the Knowledge of the Mysteries of Religion ought to be communicated to the Laity, by the Perusal of sacred Writ. Much more might be said on the tragical Condition which Gentlemen of this Persuasion must find themselves in, when they think seriously: but this is enough to shew that I had some Reason for being so long in discussing each of their Tenets.

I HOPE, as to this Book in general, that the Language is intelligible; as my Design is to be profitable. If both are found by the Perusers of it, I shall think my Pains well spent; and for my Reward, desire the Prayers of my Readers.



28 SE60



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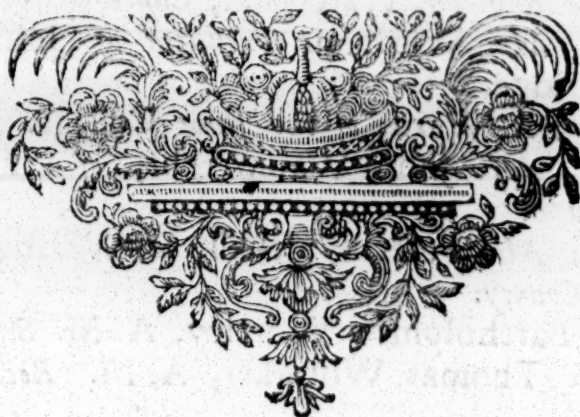
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The AUTHOR being ill during the Time this Book was Printing, the Reader is desired to excuse the following *Errata*, and such others as his Eye shall observe.

ERRATA.

PAGE 5. line ult. for *posed*, read *composed*. p. 9. l. 27. for *when*, r. *whence*. p. 10. l. 9. for *erronis*, r. *erroris est*. p. 13. l. 16. for *restitution*, r. *restoration*. p. 21. l. 12. for *that Christ*, r. *for that which Christ*. p. 24. l. 33. for *dependence*, r. *independence*. p. 56. l. 12. for *shall*, r. *must*. p. 63. l. 30. for *ultimo*, r. *ottimo*. p. 65. l. 1. for *imaginar conjunzione*, r. *imaginar' una conjunzione*. l. 14. for *we are*, r. *we are not*. p. 80. l. 28. for *d' istra ordinario*, r. *istraordinario*. p. 81. l. 21, 22. for *li mari ed a piedi*, r. *le mani ed i piedi*. p. 83. l. 4. for *nico*, r. *mio*. p. 85. l. 24. for *sed Hou*, r. *sed Hi*. p. 86. l. 2. for *nulla chiesa*, r. *nella chiesa*. l. 33. for *ad havere*, r. *ed havere*. p. 90. l. 27. for *considerati*, r. *considerari*. p. 95. l. 14. for *speciali*, r. *specialis*. p. 100. l. 3. for *frequentas*, r. *frequentat*. p. 146. l. 7. for *Devotèe*, r. *Devotè*. p. 272. l. 30. for *Scholasts*, r. *Scholasticks*. p. 201. l. 29. for *Legates a latere*, in Italick, r. *Legates*, in Roman Characters. p. 349. l. 12. for *Roman Rites*, r. *Roman Rates*. p. 373. l. 23. for *of their Supremacy*, r. *of the King's Supremacy*.



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D I V I N E
T R U T H S
V I N D I C A T E D,
I N T H E
Church of *ENGLAND*.

The I N T R O D U C T I O N.



BEING satisfied that there is a **GOD**, and that he is to be worshipped; and that there is a Redeemer and a Mediator betwixt **GOD** and Man, Christ *Jesus*: the next Inquiry I must make, is, Which of all the several Kinds of Worship that Men perform to God and Christ, and which of the several Religions that Men profess in the Christian Name, I had best make choice of, and adhere to: For those that profess the Christian Religion are of sundry Kinds, tho' only one can be true; and I desire seriously to find out that true one.

Now the Rule to find this by is, first the Authority of the Divine Law; then, in dubious Cases, this

B same

same Law, as it is understood by the Catholick Church; for I am taught by God's Word, *that no Prophecy of the Scripture is of any private Interpretation*, 2 Pet. i. 20. Besides, I cannot think that *Jesus Christ* would have made good his Character of being a Teacher of Mankind, and a Guide to their Salvation, if upon his Departure he had not left them a Government suitable to his Institution, and a Church wherein Truth was effectually taught, and might be sufficiently learnt. The Reason seems to me very convincing, namely, because the sacred Scriptures, by reason of their mysterious Depth, are not alike understood by all Men; therefore we ought to interpret them according to the Catholick Sense, which includes *Universality, Antiquity, and Consent*; consequently, the primitive Ages of the Church, (which were instructed by the Apostles) and after that all faithful Pastors, who since have had the special Guidance of the Holy Ghost in Truth, and will have the same, and Christ's Assistance, to the End of the World. I said, that the Catholick Sense includes *UNIVERSALITY*; because all Men are willing to acknowledge that to be true, which all the whole World has and does confess as such. And here I am to take notice, that where there is a clashing betwixt the more generally receiv'd Opinions, I think it my Duty *to remember the Days of old*, Deut. xxxii. 7. for I am well assured, that there must come *a falling away*, 2 Thess. ii. 3. and that *in latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils*, 1 Tim. iv. 1. Such Clashings in former Times, have always been regulated by the most Primitive or Apostolick Ages: And this Method I find recommended by *Tertullian, St. Cyprian*, and the most enlighten'd Fathers, as I shall hereafter have further occasion to observe. I said also, that the Catholick Sense includes *ANTIQUITY*; because we are not to depart from the Sentiments of those who lived nearest the Apostles, and who learnt the Sense of Scrip-

Scriptures from their Disciples: Nor are we to admit Antiquity cursorily, nor as the Proof only of the Thing related; but we ought also to CONSENT inwardly to that Sense given to Scriptures, which was taught immediately from the Apostles Time, throughout the whole World; and was as extensive as the Preaching of the Gospel, which Antiquity is the Witness of: because *this* CONSENT, as it did formerly, so does now, shew the *Communion of Saints*; and as it is an Inducement to believe the Gospel and Canonical Scriptures, so it is a strong Perswasive to admit of the Sense of them. See Richer. Conc. Gen. Tom. 1. p. 3. The Catholick Church then, speaking this Catholick Sense, is the second Rule I am to be guided by.

THUS having found two Rules, whereby I am directed to look for the one, true, Apostolical Religion; the next thing I am to do, is to consider what Characters the true Religion, that I seek for, bears; that I may know it, as soon as I see it. And herein I am principally directed by the first of these Rules, namely, the Authority of the Divine Law; out of which I learn these following Divine Truths, which seem to me to be so many Theological Conclusions decipher'd by the Finger of God, and inferr'd from his Word in their natural consequence, and with the greatest Plainness and Candour: The same I find attested by the second Rule, in the Practice of the Primitive and Catholick Church. These I shall put as so many certain Propositions, and then examine the sundry Professions of Christianity by the same: from whence I shall conclude for the only true Christian Religion in the Church of *England*.

I AM sensible that many confine themselves to the Marks of the Church mentioned in the *Nicene Creed*; nor do I disapprove of them for doing so: but since they form too general an Idea of it for this Age, and such as every Church does in some measure lay claim to; a further particularizing in this Matter may not be amiss.

The First DIVINE TRUTH.

THERE is no true Religion, or Church, but that which was taught and founded by *Christ Jesus*.

BECAUSE *Jesus* has said, *I am the Way, and the Truth, and the Life; no Man cometh to the Father but by me*, John xiv. 6. And *St. Paul* teaches, *that other Foundation can no Man lay, than that which is laid, which is Jesus Christ*, 1 Cor. iii. 11. And as to this Truth there needs no more to be said, since all the Arguments that prove a Messiah and Redeemer, prove a Founder and Head of the Christian Church; which to all Men that sail in the Ocean of this miserable World, is the best Light-house for guiding us into the Haven of Bliss.

*****)

The Second DIVINE TRUTH.

THE Church, to be what *Christ* taught or founded, must have the Spirit of *Christ*.

So I am expressly assured by *St. Paul*, Rom. viii. 9. *If any Man have not the Spirit of Christ, he is none of his*: What this Spirit of *Christ* is, I learn from *Christ* himself; who tells me, *to learn of him, for he is meek and lowly of Heart*, Matt. xi. 29. and *St. John* gives this distinguishing Mark of the Children of GOD, and the Children of the Devil; *In this*, says he, *the Children of God are manifest, and the Children of the Devil, whosoever doth not Righteousness is not of God, neither he that loveth not his Brother; for this is the Message that ye have heard from the Beginning, That ye love one another*, John iii. 10, 11. That this Spirit of God, includes the keeping of his Commandments,
and

and a brotherly Love to one another, is evident from our blessed Saviour's own Words; who says, *If ye keep my Commandments, ye shall abide in my Love. This is my Commandment, that ye love one another, as I have loved you, John xv. 10, 12. Ye are my Friends, if ye do whatsoever I command you, Verse 14. These Things I command you, that you love one another, Ver. 17. Pure Religion and undefiled before God and the Father, is to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World, Jam. i. 27.* This is another Mark of the Spirit of God, not to be of this World, nor to be solicitous after the Things belonging to it: *Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal, but lay up for your selves Treasure in Heaven, Matt. vi. 19, 20. If ye were of the World, the World would love its own; but because ye are not of the World, but I have chosen you out of the World, the World hates you, John xv. 19. And now, O Father, I pray for them, I pray not for the World, Chap. xvii. 9.* From hence I am taught, that the Spirit of Christ is a Spirit of Meekness and lowliness of Heart; a Spirit that teaches brotherly Love, and a constant Observance of God's Commandments, and a Spirit that teaches a Contempt of this World, and studies to be here only in Body, but to have as much as possible its Conversation in Heaven.

SOME pious Authors distinguish the Marks of the Spirit of Christ into these following; 1st, That the Discourse of those who have this Spirit, naturally incites to Godliness and Perfection, and leaves the Hearts of the Company flaming upwards towards GOD. 2^{dly}, That the good Spirit leads the Soul regularly, from the less to the more perfect; whereas the Motions of the evil Spirit are always irregular and disorderly. 3^{dly}, The Spirit of God encourages the Conversion of a Soul by comfortable Breezes, and with a poised Se-

renity in all its Actions; whereas the other Spirit fills the Mind with Anxiety, Horror, and Despair. 4^{thly}, The Spirit of God speaks inwardly to the Heart; but the evil Spirit suggests Voices and Calls from without. 5^{thly}, The Spirit of God, if it moves the Soul by some uncommon Method, yet breeds a Fear, thro' an innate Humility, (knowing itself undeserving of any extraordinary Favours) of being misled, and therefore wills it to propose its Case to some learned and godly Divine. 6^{thly}, A great Mark of the Spirit of God, is Compassion and Piety towards our Neighbour; even when Justice requires that we pronounce Sentence against him. So says St. Gregory; ^a “ True Justice
 “ has Compassion, but false Justice Wrath and Indig-
 “ nation: For the just Man, tho' for the Maintenance
 “ of Discipline and good Order, he is obliged to re-
 “ buke the Sinner, yet he keeps a Tenderness for him
 “ in his Heart, thro' Charity. A good Man is very
 “ often apt to prefer in his Mind to himself, those
 “ whom he is obliged to condemn with his Mouth;”
 because he has his Eye more upon his own Faults, which he knows are many, than on the Faults of his Neighbour, which his sincere Piety and Humility hope are but casual and few; according to what St. Paul teaches, *in lowliness of Mind let each esteem other better than themselves*, Phil. ii. 3. But these Marks are all included in those which are given us before in Holy Writ; namely, in Meekness and lowliness in Heart, in brotherly Love, in a strict keeping God's Commandments, and in a Contempt of all worldly Things for the sake of Heaven. Now the Marks of the Inspiration of the Devil, are the reverse of all these; He inspires the Love of earthly Things, *promises the Kingdoms of this World*, Luke iv. 6. *and the Lusts thereof*, John viii. 44. *For he is the Prince of this World*, Chap. xii. 31. He inspires Pride with the proud Pharisee, *I thank thee, O God, that I am not*

as

^a Greg. in *Evang.* Hom. xxxiv.

as other Men are, Luke xviii. 11. He has no Charity, no Humility, no kind Thoughts, no favourable Allowances to others, and no mean Opinion of himself: whereas the greatest Gifts, the speaking with the Tongues of Men and Angels, the understanding all Mysteries, and all Knowledge, and Faith, even to remove Mountains, nay, such a Zeal as to give all our Goods to the Poor, and our Bodies to be burnt for our Religion, signify nothing to us, if we have not true brotherly Love and Charity, 1 Cor. xiii.

THE primitive Ages were always careful to keep up these Marks of God's Holy Spirit in the Church: There was in the Council of *Nice* scarce one Bishop who had not been a Slave in the Mines, or Hamstringed, or had not some distinguishing bodily Mark of his renouncing all worldly Things, for the Excellency of the Knowledge of *JESUS CHRIST*, for whom they suffer'd the Loss of all Things, and counted all Things but Dung, that they might win Christ, Phil. iii. 8. Their lowliness of Mind and Meekness were remarkable in all their Meetings; they separately determin'd nothing, but deliver'd barely in Council the Sentiments which they had receiv'd, in the controverted Explication of Texts of Scripture: They were such Enemies to Pride, that they order'd every Nation to revert, and live in that Independence which they were in from the Beginning; as we read in the Council of *Ephesus*, Sess. vii. c. 8. *Left, say they, under the Pretext of the Priesthood, the Pride of Seculars be introduced among Bishops*^b. Their strictness in keeping God's Commandments, appears in the Condemnation of the ^c *Saturninians, Basilidians, and Cerinthians*; who thro' pretence of the Inspiration of their private Spirit, made an Inroad into all God's Laws, and trampled under foot the most sacred Prohibitions of the Decalogue. Their brotherly Love was conspicuous;

B 4

they

^b *Fleury*, Lib. 25. N. 5, 7.

^c *Fleury*, Lib. 3. N. 19. & Lib. 2. N. 42.

8 DIVINE TRUTHS *Vindicated,*

they never condemned any body but upon a fair Hearing, kind Remonstrations of the Error, and several Summons to shew Cause why Sentence should not pass upon them; with a favourable Disposition to receive them upon sincere Repentance.

*****)(*****

The Third DIVINE TRUTH.

THE Church, to be what *Christ* taught, must be One.

Holy Father, keep them thro' thine own Name, those whom thou hast given me, that they may be one, as we are one, John xvii. 11.

There shall be one Fold, and one Shepherd, John x. 16.

Ye are all one in CHRIST JESUS, Gal. iii. 28.

One Body, and one Spirit, one Hope, one Lord, and one Faith, Ephes. iv. 4, 5.

My Dove and my undefiled is but one, Cant. vi. 9.

I will give them one Way, Jer. xxxii. 4.

To Abraham and his Seed were the Promises made: he saith not unto Seeds, as of many, Gal. iii. 15.

And the Multitude of them that believed, were of one Heart and of one Soul, Acts iv. 32.

THE Catholick Church in all Ages has ever admitted and required this ^d Unity of Faith, to make its Sanctions valid: and on this depends the Communion of Saints, professed in the Apostles Creed.

^d Richer. Concil. p. 4.



The Fourth DIVINE TRUTH.

THIS Church, to be what *Christ* taught, must worship the Father in Truth.

The true Worshippers shall worship the Father in Truth, John iv. 23.

Whereof ye have heard before by the Word of Truth, which is the Gospel, Coloss. i. 5.

Sanctify them through thy Truth, thy Word is Truth, John xvii. 17.

NOTHING is a greater Mark of Falshood in any Doctrine, than to shew Prevarication in the whole System of it: For this Reason, the Primitive Ages were cautious how they wrested the Holy Scriptures to their own Perdition, and took upon themselves only to be Channels of that Worship of God, which they understood by Catholick Consent to have been from the Apostles; not to frame any thing contrary to what they had received. And so says St. Cyprian ad Pompeium; *Unde est ista traditio? Utrumne de Dominica & Evangelica Auctoritate descendens, an de Apostolorum Mandatis atque Epistolis veniens? ea enim facienda esse quæ scripta sunt Deus testatur, Jos. i. 8. quæ ista obstinatio est quæve præsumptio humanam traditionem Divinæ dispositioni antepondere, nec animadvertere indignari & irasci Deum; quoties divina præcepta solvit & præterit humana traditio?* That is, (in speaking of some Traditions that Pope Stephen had wrote to him about) “When is that Tradition? Does
“it proceed from the Authority of GOD or the Gospel,
“or from the Commands and Epistles of the
“Apostles? for that those Things are to be done which
“are written, God witnesseth, *Josb. i. 8.* and *Matt.*
“*xxviii. 20.* But what stiffness of Mind and Presump-
“tion is it, to prefer human Tradition to the Ordinance of GOD; and not to observe, that God must
“be

10 DIVINE TRUTHS *Vindicated,*

“ be highly displeased, to have human Traditions take
 “ place of his Divine Institutions ?” according to that
 of *Isaiah*, xxix. 23. *Mark* ii. 13. Nay, and tho’ there
 be a long continued Custom observ’d against the Truth,
 the primitive Fathers would have us break thro’ it :
 So says St. Cyprian ; *Nec consuetudo quæ apud quosdam*
obrepserat, impedire debeat, quo minus veritas præva-
leat & vincat, nam consuetudo sine veritate vetustas
erroris est : i. e. “ Neither ought Custom which has
 “ crept in, hinder Truth from prevailing ; for Custom
 “ without Truth, is only Antiquity in Errors.” See
St. Cyp. ad Pompeium. Edit. Fell.



The Fifth DIVINE TRUTH.

THIS Church, to be what Christ taught, must
 yield only Ministers of *Christ*, and Stewards of
 the Mysteries of *GOD* ; not arbitrary Lords over
 God’s Inheritance, and Ministers of new Articles of
 Salvation.

LET a Man so account of us, as the Ministers of
Christ, and Stewards of the Mysteries of God, 1 Cor. iv.
 1. And to shew that God’s Law needs no new Coin-
 age for the perfecting of it, it is said ; *The Law of the*
Lord is perfect, converting the Soul, Psal. xix. 7.

THE Statutes of the Lord are right, rejoicing the
 Heart : the Commandment of the Lord is pure, enlight-
 ning the Eyes, Psal. xix. 8. And St. Paul, *If any Man*
preach any other Gospel unto you than that ye have re-
ceived, let him be accursed, Gal. i. 9.

AND to shew us that Ministers do not act primarily
 for themselves in the Ministry, St. Peter tells Chris-
 tians, who is their Bishop : *Ye are returned unto the*
Shepherd and Bishop of your Souls, 1 Pet. ii. 24.

AND

AND again, he speaks to Ministers, *Feed the Flock of Christ which is among you, taking the Oversight thereof not for filthy Lucre, but a ready Mind; neither as being Lords over God's Inheritance, but being Examples to the Flock. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away, 1 Pet. v. 2, 3, 4.*

AND that this Power was not in respect to worldly Advantages, but in regard only to Salvation, the Scripture assures; *He became the Author of eternal Salvation unto all them that obey him, Heb. v. 9.* And again, Christ himself speaks;

Man, who made me a Judge or a Divider over you, Luke xii. 14.

My Kingdom is not of this World, John xviii. 36.

The Son of Man came not to be ministred unto, but to minister, Matt. xx. 28. or, as it is expressed by St. Luke, I am among you as he that serveth, Ch. xxii. 27.

THIS Notion of Christ his Church, has always been observed in a most strict manner by the Primitive and all other good Christians; even so, that they have always disclaim'd all Civil Rights in the Church, and coercive Powers to make itself obey'd by Temporal Chastisements.

THE learned Bishop of Oxford^e observes this, in his *Discourse upon Church Government.* Richerius convinces me of the same, in his *Treatise De potestate Ecclesiæ in Temporalibus*, Lib. iii. c. 2, & iii. a p. 183. out of Scriptures and the Catholick Consent of the Fathers.

THE Reason which Richerius gives, seems to be very convincing; which is, "That all Power given by GOD, must be proportion'd and adapted to the Matter or Subject which it is designed for, and intended to be employ'd about." Now the Power of the Priesthood is entirely intended for the Good of Souls, and wholly to be employ'd to their Benefit,

and

^e Dr. Potter, c. 1. p. 22, &c.

and therefore is entirely Spiritual and Ministerial. Their whole Business is to enlighten us by their Learning, to persuade us by the Divine Word, to purify us by penitential Injunctions and Censures, and to perfect us by the Administration of the Sacraments; they are to persuade the Understanding, in order to work upon the Will, and to encourage the Will to walk with Pleasure in the Ways of the Lord: but they have no Power over earthly Things; they have no Empire over Bodies; they have nothing to do with Wiles and worldly Wisdom; and such was the Character given of our blessed Redeemer: *Behold my Servant whom I have chosen, my Beloved in whom my Soul is well pleased. He shall not strive nor cry, neither shall any Man hear his Voice in the Streets*, Matt. xii. 18, 19.

THE Church was to be built in other Princes Territories, it had never bequeath'd to it an earthly Kingdom of its own; Christ neither promised it, nor gave it any Temporalities; it was to be in other Kingdoms, as a Thing contain'd in that which contains it, or as Passengers in a Ship, who yet are not the Ship, nor the Proprietors of it: they were never design'd to contain, or govern the Whole in Temporals; they were not to have any Civil coercive Powers, according to that, *Man, who made me a Judge or a Divider over you?* John xviii. 36. but to be subject to Princes: for *when they that received the Tribute-Money came to Peter, and said, Doth not your Master pay Tribute? He said, Yes*, Matt. xvii. 24, 25, &c. The Arms of Ecclesiasticks are different from those of this World, as St. Paul teaches, *Ephes. vi. 11, 12, 13, &c.* And tho' this Truth be so clear and evident, *Richerius* observes, that the Zealots for the Pope's Monarchical Sway, endeavour to stifle it by metaphorical, allegorical, and obscure Texts of Scripture. Wherefore he recommends those Words of St. *Augustin*, *Non Audiamus hæc dico hæc dicis, sed Audiamus hæc dicit Dominus; i. e.* "Let

“ us not hear, I say, these Things ; thou sayst these
 “ Things, but let us hear these Things, saith the
 “ Lord.” He shews also that those Words, *I will
 give unto thee the Keys of the Kingdom of Heaven,*
 Matt. xvi. 19. and *Feed my Sheep,* John xxi. 17. can
 by no Rules of Dialectic or Divinity, be understood
 of any coercive Temporal Power given to *Peter* : for
 the former only signify the Apostolick Power conferr’d
 on him, upon his Confession of his Belief in *Christ* ;
 as we read it was on the rest of the Apostles, *Matt.*
xviii. 18. And so it was understood by the Primitive
 Fathers, as is proved by *Richerius, De potestate Ec-*
clesiæ in rebus temporalibus, Lib. iii. cap. 3. p. 231. and
Joannes Launoïus, Ep. 7, 8, 9, 10, and 11. Tom. 7.
 And the latter Words imply no more than St. *Peter*’s
 Restitution to his Apostleship after his Apostacy ; and
 fitly were they spoken, lest after Times might object
 his Fall to the Exercise of his Function. And this is
 the Sense of all the Primitive Fathers, in both Oriental
 and Occidental Churches, in these so much contro-
 verted Words. *Richerius* proves the same Thing in
 his *Councils,* Tom. 1. p. 349. and tho’ his Sentiments
 might not please the Ears of the Bishop of *Rome,* yet
 with all Men of Understanding they ought to have
 that Weight, which their Conviction bring.



The Sixth DIVINE TRUTH.

THIS Church, to be what *Christ* taught, must
 have *Christ* for its Head.

Christ is the Head of the Church, Ephes. v. 23.

Lo, I am with you always to the End of the World,
 Matt. xxviii. 20.

FOR since *Christ*’s Kingdom, which is not of this
 World, must last to the general Resurrection, so it is
 to

14 DIVINE TRUTHS *Vindicated,*

to be govern'd by Christ in his own Person till that time : And tho' He is absent in Body from his Church, yet, being GOD as well as Man, he is present in all Places ; and has promised to be with his Apostles and their Successors, always to the End of the World. All faithful Christians are still united to Him as their Head ; they still receive their Life and Nourishment from Him, and are exhorted to *grow up into Him in all Things which is the Head*, Ephes. iv. 15, 16.

THIS Truth so thoroughly possessed all Antiquity, that we have not the least umbrage of any Bishop challenging, or talking of an universal Headship in opposition to Christ, till the purest Ages were vanished, and Oppression had silenced one half the World, and Affluence made the Blood run high in the other.



The Seventh DIVINE TRUTH.

THIS Church, to be what Christ taught it should be, must have no Sovereignty over Princes or particular Churches : But yet must be a Church govern'd after the Aristocratical Form, by Bishops under Princes.

It shall not be so among you : but whosoever will be great among you, let him be your Minister ; and whosoever will be chief among you, let him be your Servant, Matt. xx. 26, 27.

Take heed therefore unto your selves, and to all the Flock over which the Holy Ghost has made you Overseers, to feed the Church of God, Acts xx. 28.

Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give Account, Heb. xiii. 17.

THIS Church is sometimes called a *Family*, whereof Christ is the Master, Heb. iii. 6. xii. 22. Eph. xiv. 15.
Matt.

Matt. x. 25. Whence the Christian People are *Fellow-Citizens with the Saints*, *Ephes. ii. 19.* and in regard that they are not Members of an earthly, but an heavenly City, their Citizenship is said to be in *Heaven*, *Rom. xii. 4, 5, &c.* and in regard to Subjection to Princes, 'tis expressly said to the new Converts, *Ye must needs be subject, not only for Wrath, but also for Conscience sake*, *Rom. xiii. 5.*

THE Catholick Church has been ever so tenacious of this Truth, that they have never permitted the Government of the whole Church to one private Man's Spirit, but determined all Ecclesiastical Matters and Causes by common and Catholick Consent; which therefore constitutes the Communion of Saints.

FOR this Reason our blessed Lord informs us, *where two or three are gathered in his Name, that he is in the midst of them*, *Matt. xxviii. 20.*

FOR this Reason the Apostles assembled in Councils, upon all emergent Difficulties: When *St. Matthias* was chosen, the Apostles were assembled, *Acts i. 26.*

WHEN *Paul* and *Barnabas's* Doctrine and Mission were examin'd, they were again assembled, *Gal. ii. 9.*

THEY were also assembled at the choosing of the seven Deacons, *Acts vi.*

THEY were assembled when they sent *Peter* and *John* to *Samaria*, *Acts viii. 14.*

WHEN the Decision was made upon the Use of certain *Judaick* Rites, the Apostles and Elders were again conven'd: And this has been the Practice of the Catholick Church in the Primitive Ages, *viz.* to gather a free Council of Bishops, (who are Successors to the Apostles) and hear their Determinations in all disputable Cases: but not for one Bishop peremptorily to pronounce, and then to enforce his Determinations on others by Temporal Punishments. 'Tis true that *St. Paul*, in the *viith*, *viiith*, *xith*, and *xivth* Chapters of his first Epistle to the *Corinthians*, prescribes Rules,
and

and in other ^f Places ordains Punishments as of himself; but then these were to his own Converts and Dioceſe, in Matters that regarded either the Order and Decency of Divine Worship, or Indignities offer'd to his Perſon; and the Penalties were entirely Spiritual, and was not in controverted Caſes of the Brethren. But others, that he had not converted, he beſeeches only: And all this to ſhow, *that the Weapons of our Warfare are not carnal, but mighty through God*, 2 Cor. xviii. 4.

THIS Divine Truth, as it appears by what is ſaid, contains evidently three Points: 1^{ſt}, That there are Rulers in the Church. 2^{dly}, That theſe Rulers have no Monarchical Government over the Church. 3^{dly}, That theſe Rulers are ſuperior to Deacons and Presbyters, and are properly ſtilled *Biſhops*. The two firſt Points I take to be evidently made out by what has been ſaid. As to the third, becauſe it is diſputed by ſome, I ſhall ſpeak a word or two more, but principally refer my Reader to the learned Biſhop of Oxford's ^g *Diſcourſe on Church-Government*; wherein his Lordſhip ſhews, That after the utmoſt Conceſſions that may be made, there will ſtill appear, thro' all the Diſcipline eſtabliſh'd by the Apoſtles, three diſtinct Orders of Miniſters in the Church; namely, that of Deacons, another of Presbyters, and over them a ſuperior Order, who had a Commiſſion to ordain *Miniſters*, and *ſet Things in order*.

IF to theſe we add the Writings of the Primitive Fathers, who learned from the immediate Succeſſors of the Apoſtles, the true Meaning of their Writings; we find Episcopacy every where eſtabliſhed, and regarded as the Principle of Unity in the Church: for he who was not in Communion with the Biſhop, was out of the Unity of the Catholick Church. This is the Language of

^f 1 Cor. iv. 21. 2 Cor. x. 6, 8. chap. xiii. 10. 2 Theſſ. iii. 6, 14. 1 Cor. v. 3, 4, 5, &c.

^g Dr. Potter's, *Ch.* iii. p. 121.

of Ignatius^h the Martyr. And St. Cyprianⁱ says expressly; *Si qui cum Episcopo non sint, in Ecclesiâ non esse, i. e.* “If any Persons are not in Union with their Bishop, they are not Members of the Church.” And that he speaks of Bishops properly so called, is plain by the Context, and the whole Body of his Epistles; and more especially by the publick Decree which he mentions of *Valerian* the Emperor, in these Words, *Multa enim varia & incerta opinionibus ventilantur, quæ autem sunt in vero, ita se habent rescriptisse Valerianum ad senatum, ut Episcopi, & Presbyteri, & Diacones in continenti animadvertantur; i. e.* “There are many and doubtful Stories related, but what is true is as follows, That *Valerian* the Emperor had sent Orders to the Senate, that all *Bishops*, Priests, and Deacons, should immediately be executed.” That there were *Bishops* in early Times, even in this Island, we find indisputable Proofs in the Councils of *Arles* and *Rimini*; and indeed in all the Primitive Councils of all Countries whatsoever.

THAT these met in all Controversies of Religion, is not Refining and Criticisms, and our Notion of Things, but is Matter of Fact. I may as well doubt whether there ever was any Emperor or King over any State, as doubt of a Bishop being over his Diocese; because *Imperator* has sometimes been used for a Captain and a General, and a Duke of a Country for a Prince, as well as *Ἐπισκόπος* for a Priest. Plain Matter of Fact will not bend, or suffer us to dodge and fence with it; as we may do for ever about poor Criticisms of Words, and Speculations of our own inventing. Besides, reasonable Argumentation convinces me, that the Government of the Apostles must be of the same Nature with the Government of *Christ*; for so he says, *I appoint unto you a Kingdom, as my Father hath appointed me*, Luke xxii. 29.

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^h St. Ignatius *Epist. ad Philad.*

ⁱ St. Cyprian *Ep. 66. Florentio.*

CHRIST spake this to the Apostles, not to one only, but to all; and appointed to them and their Successors the Kingdom of the Church, for them to govern it conjointly after an Aristocratical Manner, as He should inspire them, who was the sole Head, and govern'd it Monarchically; but yet he was not made the *Judge or Divider over worldly Inheritances*, Luke xii. 13, 14.

I THINK we should not wrest such Authority, so characteriz'd and so divine, from them, lest we might seem to have the Spirit of the *Sons of Korah*,^k *who gather'd themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the Congregation are holy, every one of them, and the LORD is among them. Wherefore then lift you up your selves above the Congregation of the LORD?* Thus by setting up their own Holiness against those Governours set over them by Christ, they would unhinge the ancient Church-Government, which has been exercis'd by the Apostles and Primitive Bishops, with the Joy and Consent of all good Christians for many Ages.

BUT it seems the Question is not now, Whether Bishops are of Divine or of Apostolical Institution, but whether Episcopacy be a positive and perpetual Ordinance, or only whether it be an Institution adapted to Times and particular Tempers? These Questions have been lately advanced in a Visitation¹ Sermon; and the first has been answer'd in the Negative, and the second in the Affirmative: but I must own, I can find no Reason to convince me of the Solidity of the Answers to either. As for this Writer's sacred Protestation of Thirst after Truth in writing thus; it is so common a Thing in every Innovator of every Sect, that to me it bears no weight. Then as to his Arguments, 1st, "He begs leave to observe, that whatever
" is instituted by the Apostles for a positive and per-
"petual

^k Numb. xvi. 3.

¹ Mr. Bowman, at Wakefield.

“petual Ordinance, must be a necessary and indispensable Term of Salvation.” To this I answer, That every positive and perpetual Ordinance, is not a necessary and indispensable Term of Salvation, no more than *David’s* eating the Shew-Bread, 1 *Sam.* xxi. which it was not lawful for him to eat, neither for them which were with him, but for the Priests only. *Matt.* xii. 4. Because under a Necessity, where People suffer for Justice and Conscience sake, they must do as they can, not as they will: But this Writer words this Argument with an “As whatever is instituted, &c.” and infers, “So ’tis inconsistent with the Goodness of God, “to hide and obscure such Ordinances in Darkness and “Ambiguities, &c.” As the Antecedent is of itself really false, so the Consequence cannot be true, nor any Parity allowed. Besides, ’tis false that these Ordinances are in Darkness; and I believe this Writer would have confess’d as much, if he had been as conversant with *Dr. Potter’s Discourse of Church-Government*, and the learned and pious *Dr. Sanderson upon Episcopacy*, as it seems he has been with *Mr. Tindal’s Christianity as old as the Creation*. The Scripture is plain upon the three Orders, and Antiquity from all Churches of the World, has given us an Explication practically and successively consonant to what they taught. 3^{dly}, He next brings in the Church of *Scotland*, and Reformed Churches Abroad, as Exceptions to the Divine Institution! But did any Bishops go about to reform the Churches of *Scotland* and those Abroad? Were they not under an absolute Necessity of continuing under the abominable Yoke of Popery, or else to be regulated in their Reformation by the Priestly Order? God is bountiful and vastly good; and where there is such a fatal Necessity of living either in damnable Superstition and Idolatry, or to be reformed by the inferior Clergy, Is it not both glorious and honourable to do the latter, and to expect rather the Comble of their Hierarchy from the Hands of Providence, than to persist

in the former? In these Occasions, the Case of the *Man according to God's Heart* pleads; neither is thereby the Law destroyed.

'Tis well known, that the first Bishop that Reformed Abroad was *Hermannus*, Archbishop and Elector of *Cologne*, about the Year 1536; and afterward *Gebhard Trufches*, Archbishop and Elector of the same Place, about the Year 1580: And much about the same Time was *Dudithius*, one of the most learned and eloquent Men of the Age, Bishop of *Five Churches*; mention'd in *Du Pin*, XVI Cent. Vol. 3. fol. *Dub.* Edit. p. 534. But before any of these were converted, the Church Government was establish'd, and the Consistorial Court fixed, with a great deal of Struggle and Bloodshed. And it was truly observed, that it is an impolitick Attempt to go about altering Religious Settlements of a vast Country, upon the Accession of one or two great Men to their Side.

HE says a little after, "To say that because the
" Apostles instituted an Ordinance, which was the
" best for the Church at the Time of its Institution;
" therefore that Ordinance is to be observed, even
" when Circumstances are such, that 'tis the worst and
" most detrimental Ordinance the Church can have;
" is an Argument worthy of the *Hickes's* and *Leslies*
" of the Age.

HERE are in this some Sophisms, and a Logician would deny the *Suppositum*: For first he supposes, That Divine Institutions of the New Covenant are temporary, tho' no Term of their Institution makes them so. Secondly, That they are only circumstantial. Thirdly, That they *may* prove detrimental. From thence he concludes, to hold otherwise is to hold an Argument unworthy (I suppose, he means) of Men well affected to the Protestant Succession, and Church established. But he gives no Proof of his saying so; and I can bring many Proofs of Men, who thinking to make the Principles of their Church subservient to their Interest,

terest, have, upon Trial, been true to no Prince.

I BELIEVE the whole World is very well satisfied of the Loyalty of our present Bench of Bishops, and of the great and good Example that several of them have given, by their laborious Writings, to assert the Rights of the Crown against the Usurpations of an aspiring Clergy, as well as to maintain the Protestant Succession in the illustrious House that it is in: so that there is no Occasion, at present, of offering such an Insinuation to the Multitude. Then, as to the three Things that he supposes, they are every one false. For that Christ instituted, by himself or his Apostles, for the lasting Government of the Church, is to last till *He comes again*, 1 Cor. iv. 1, 2. *Even till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.* And tho' there should be some bad Bishops, yet their Order is not to be destroyed; the *Tares are not to be gathered out till the Harvest*, Matt. xiii. But Power of Miracles was ^m given to the Infant Church, and Tongues, and they ceased; why therefore may not Episcopacy cease? and what have we to do with extraordinary Helps and Assistances? I answer to the first, The Reason is plain, because it was foretold, Miracles and Tongues should cease as soon as the World believed, or the Gospel was sufficiently promulgated, *For these were given for a Sign to them who believe not, and not to them who believe*, 1 Cor. xiv. 22. But the same was in no Place said of the Hierarchy of the Church, which Christ has established in his Blood. And we have as much occasion of extraordinary Helps and Assistances, as the Apostles had of our Saviour's being with them to the End of the World. Besides, Christ told those to whom He gave Power to *teach and baptize, that he would be with them to the End of the World*, Matt. xxviii. 20. which certainly includes a Succession of Of-

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ficers after the Apostles, in the same Way, to the End of the World: for the Apostles did not live till the End of the World; and teaching, and preaching, and baptizing by them, is to continue till then, as well as the Ministring of the Lord's Supper; for *as often as we eat this Bread and drink this Cup, we are to shew the Lord's Death till he come*, 1 Cor. xi. 26. which is till the End of the World. And whereas some interpret those Words *to the End of the World*, to signify, *to the End of the Jewish Age or Kingdom*: a pious and learned Bishopⁿ would ask these Men, Why the Presence of our Lord should be confin'd to those who preach and baptize in the Jewish Oeconomy, since he was a general Redeemer, and came to save all that was lost? and if so, how was his Promise literally fulfilled to those Apostles that were already martyr'd, before the Destruction of *Jerusalem*, or that Oeconomy? Or what had St. *John* to do, who lived after that time; was his Ministry expir'd? Therefore others understand these Words, *to the End of the World*, to be to the End of the Apostle's Lives: But here the same learned Author shews, that αἰών is never spoken throughout the whole Bible of the Age of Man's Life, but αἰῶν, which he observes to be used thirty times in the New Testament in that Sense; but συνέλευσις τοῦ αἰῶνος, as it is in *Matt.* xxviii. 20. is often used for the Consummation of all Things, and the End of the World: In this Sense it occurs thrice in the xiiith Chapter of St. *Matthew*, and once in the xxivth Chapter, which are the only Places that St. *Matthew* uses it, besides the Chapter before quoted: and since in all other Places 'tis plain he means the End of the World, 'tis more than probable that he means the same here in this; for no Man can be better interpreted than by his own Words. But the Writer of this Sermon answers this Argument, p. 16 and 17, with, *I do not apprehend those Words to signify much, or to imply any*

ⁿ Dr. Potter on Church Government, Ch. 4. p. 137, &c.

any extraordinary Assistance. This is a cutting Reply. But those who have Time, may see the Assertion before mention'd beautifully maintained, in the ivth Chapter of the learned Bishop of Oxford's *Discourse on Church Government* : but what I have said, I think, is enough to prove that Divine Institutions, made for consolidating and founding of the Church, without any Term of Time allotted for their Duration, are not temporary, but to last till Christ's second coming, or the End of the World. 2^{dly}, He supposes them to be only circumstantial. But can any Man think, that the making of Christians, the Consecrating our Lord's Supper, the Power of the Keys, the Preaching of God's Word, the Imposition of Hands, are only Ceremonies that signify nothing, and may be done or let alone, as it suits with our Circumstances? or can Laymen do those Things, that were by Christ only committed to the Apostles? But, 3^{dly}, he supposes they may prove detrimental: How is it possible for spiritual Concerns to prove detrimental to the State? Spiritual Concerns are of another Nature, they never interfere with Politicks: The Kingdom of Christ is not of this World; and Christians are taught not only to honour the King, but to do it from their Hearts for Conscience sake. If the Ministers of the Church are traiterous to their Prince, are they not subject to the Laws? Can their Characters save them from the Lash of those whose Protection they despised? But I suppose he means, they may be detrimental thro' their great Wealth and Possessions: But does this great Wealth and Possessions belong inseparably to the Episcopal Character? Were not the Apostles Bishops, who had no earthly Honour? Is it not the Benevolence and Esteem for the Christian Hierarchy, that induc'd the Legislature to grant Temporal Honours to those, who by their uncommon Merit and distinguish'd Learning had deserved Spiritual ones? And is it not to the Glory of a Christian Kingdom that it is so, and that they have done Honour to a

Christian Church? And have not all crown'd Heads found the most faithful Assistance in time of need from their Bishops? Who was it that revers'd the perishing Fortune of the Emperor *Lewis* the Pious, from his rebellious Son *Lotharius*, but the Bishops? And what was the unhappy Fate attending the Bishops being expell'd the House once before in *England*, but the dethroning of Majesty, and the abrogating of all our Laws.

A LITTLE after, *pag. 12.* he would have *Apostolical Institutions adapted to Tempers and Times.* And indeed this would be agreeable Doctrine, if he would adapt the Precepts of the Gospel, as well as the Institutions in it, to Times and Tempers, Youth and Age, Modes and Fashions. But in my Opinion, this is neither a solid nor a serious way of Thinking: for the whole Covenant, since the Creation, bore relation to that Man-God, that was *to come and crush the Serpent's Head*; and that in Him *all the Tribes of the World were to be blessed.* Now therefore since he is come, we are to expect no other; nor can we have any manner of Reason why we should deviate from his Laws or Institutions, or think them temporary; whereas there is no Limitation fixed to them.

BUT *p. 13.* the same Writer goes on, and tells us, "That from the supposed Perpetuity of Episcopacy, a Consequence will naturally result, which will overturn the Foundation of all Civil Governments*!" This is a dreadful Inference pretended, and which ought to alarm every Member of a free Nation to listen well to. But let us hear how this mighty Man proves this shocking Consequence: "For, *says he*, as it implies an entire Dependence of the State," [this is false, for every Bishop depends upon the State, as a Subject of it] "and is a discretionary Act of the Bishop:" [This is false, for the Mysteries of God depend not on the Discretion of the Bishop, of which they

* *Sermon, p. 13.*

they are not Lords, but Ministers.] “ Independent
 “ too himself ;” [this is false, for tho’ the Magistrate
 does not baptize, nor preach, nor consecrate ; yet he
 may and ought to see that the Ministers do it, in the
 decent manner that ’tis ordered in ; and therefore he
 is not independent : Besides, he is as much account-
 able for Immorality, treasonable Principles, &c. as any
 other Subject of the Realm. In former Ages, ^p *Martian*
 the Emperor laid Inhibitions on the Clergy, upon Pain
 of Suspension and Deposition. And we read that
 Pope *Leo* the Xth granted Power to the *French King*,
 of excommunicating all sorts of Persons, and of sus-
 pending and interdicting them. In the late King *Wil-*
liam’s Time, and since, there are Instances of the De-
 position of Bishops by the secular Power. How then
 can they be independent ? But he goes on] “ for a
 “ Divine Institution is not cognizable by the Civil
 “ Power :” [This is false too ; for every Civil Power
 is to know what Institution is Divine, that the Go-
 vernment may not be gull’d by Impostors : and then
 besides, the Civil Power is to see that those, to whom
 the Observance of Divine Institutions is committed,
 perform them to the Edification of the People. But he
 goes on] “ it follows, that the Government can exact
 “ no legal Security for the Behaviour of the Clergy.”
 [’Tis a certain Rule in Logick, that if the Antecedent
 be false, the Consequence drawn from thence cannot be
 true ; because Truth cannot consequentially rise out of
 Falshood : and so it is here, for it is notoriously false,
 that the Civil Power can impose no Oaths, Subscrip-
 tions, or Declarations upon them, nor restrain them
 from Treason or Rebellion, as this Man runs on in a
 high Career against that most sacred Order : For the
 Government has done, and does require every one of
 these Securities from Bishops ; and they most willingly
 obey and subscribe to the same : so much have they of
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^p Richerii *Concil. General.* Tom. 1. p. 216. *Colon.* 1683.
 4^o. *Item*, l. 4. pa. 2. p. 19.

the Spirit of the Apostles their Predecessors, in regard to Subjection to lawful Authority; and so little of the Pride and Independency with which viperous Tongues would slander them.

HOWEVER, this Writer is pleased with the Embryo of his own Brain, and runs on; *stilo Cotburnato*, that this is to divide a Kingdom against itself, &c. &c. &c. where I shall leave him to those that delight to hear a Man talk high Words without Reason, tho' under a show of Religion.

PAGE 16. one Reason he offers against Episcopal Ordination is, "That none of us feel inward Motions of the Spirit at the Imposition of Hands:" and he might have made the same Objection against Baptism in adult Persons, and the receiving of the holy Eucharist; for few Men find a secret Metamorphosis at the Receiving such holy Sacraments; tho' they may feel a Compunction of Heart, and many strong Desires of, and Resolutions upon a Reformation of Life. However, this is a strange way of arguing, to expect to find the most secret Effects of God's working in the Soul of Man, from the animal Sensations of the Body? A little before, p. 15. he requires nothing for the Work of the Ministry, but what becomes every well-bred Layman, *viz.* Piety and Learning: so that after this manner, we have done *with separating to the Holy Ghost, Barnabas and Saul, for the Work whereunto he had called them*, Acts xiii. 2. we have done with choosing Apostles, not of this World, but out of it. Page 17. he tells us, that "He shall take very little Pains to confute the whole Authority of the Primitive Fathers against him, because they might be Men bias'd by the pleasing Temptations of Honour and Grandeur." This Reverend Vicar would perhaps take it very ill after his Declaration, ^a "That Truth and pure Religion superseded with him all other Considerations: for the sake of which, he was content to

" face

^a Preface, pag. viii.

“ face an Inquisition, or to starve in a Dungeon; to
 “ be destitute, afflicted, tormented; to wander about
 “ in Goat-skins and Sheep-skins, to be flayed with
 “ Scourges, or broken on Racks, to be pursued to Death
 “ with Censures and Persecution.” This Reverend
 Vicar, I say, would perhaps take it ill if any should
 say, That he made this Boast in a Country where such
 Sufferings are impossible to fall upon him, and there-
 fore were meerly *ad faciendum Populum*. Now 'tis
 fact that the Primitive Fathers did suffer such 'Things
 for the sake of Truth, after they had affirmed it both
 by Preaching and Writing; and 'tis fact that in this
 Country, that Reverend Vicar cannot suffer such 'Things
 for the same Cause: The Question then is, Who is most
 probably bias'd by Temptations of Honour and Gran-
 deur? who most dead to the World? who most likely
 to impart to us what they had learned from the Apost-
 les? To this if we may add, that those Primitive
 Bishops were so far from hoping for temporal Honour
 in those Days, that they were the first mark'd out for
 Slaughter, (which both *Ignatius* and *Cyprian*, who are
 the only two he quotes, effectually suffer'd) as I have
 observ'd before: How then could they be bias'd by
 the pleasing Temptations of Honour and Grandeur,
 when they had Death always before their Eyes; and
 that not of Compulsion, but of premeditated Choice,
 for the sake of Christian Truths?

As for the Clergy's making of Laws, (which the
 Writer affirms *p.* 20, and 21.) and the Rise of the
 Apostolical Constitutions; he is much mistaken: for
 the Apostolical Constitutions have been always counted
 Apocryphal; and the Primitive Church never pretend-
 ed to make any Laws, in the Sense that Laws are ta-
 ken in. Their Synods were but like our Convocations,
 assembled when the Princes thought convenient; and
 their Sentiments were not Laws, till the Legislature
 had enacted them so.

PAGE 24. he says, "The Apostles were endued
 " with a Power of remitting and retaining Sins, by
 " virtue of their infallible Knowledge." Pray, what
 infallible Knowledge did they shew, when they admit-
 ted and baptized *Simon Magus*? Acts viii. 13. But
 such Opinions must have such Proofs, that are in effect
 none at all: And I insist upon it, that as there is still
 the same Occasion for keeping up the ancient Establish-
 ment, as there was for the first Establishment of Bi-
 shops; so there is and will be to the End of the World,
 the same Cause for the Root of Unity, and for the Pow-
 ers of the Priesthood; that Institutions of Religion
 form'd by Christ, are not to be torn asunder by ambi-
 tious Presbyters, nor trodden under foot upon private
 Whims and frothy Possibilities: that it can be nothing
 but Delusion, to pretend to ingenious Discoveries in the
 renewing of old exploded Heresies, against the univer-
 sally received Doctrine and Discipline, as this is of
Aërius's; a Man of a most profligate Character, as
 may be seen in *Fleury*, Lib. 12. N. 47. See also on
 this Head *Cabassutius*, p. 44. For these Reasons,
 Episcopacy, which the whole World has acknowledg'd as
 of God's Institution for the Government of his Church
 to this Time, will always appear to me to be a Di-
 vine Truth, that cannot be render'd voluble nor pre-
 carious, without opening the Floodgates to all vile Er-
 rors and loose Opinions.

The Eighth DIVINE TRUTH.

THE Church, to be what Christ taught, must
 have Places for Meeting to hear the Word of
 God in, to receive the sacred Mysteries in, and for
 Common Prayer, and singing of Psalms.

My

My House shall be called an House of Prayer, Matt. xxiii. 13.

These continued with one accord in Prayer and Supplication with the Women, and Mary the Mother of Jesus, and with his Brethren, Acts i. 14.

They went to their own Company—they lift up their Voice to God with one accord, Acts iv. 23, 24.

He came to the House of Mary the Mother of John, —where many were gather'd together praying, Acts xii. 12.

What, have ye not Houses to eat and drink in? or despise ye the Church of God—when ye come together in the Church? 1 Cor. xi. 12, 17.

Let your Women keep silence in the Churches, Chap. xiv. 34.

The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the Church that is in their House, 1 Cor. xvi. 19.

He that speaketh in an unknown Tongue, speaketh not unto Men but unto God, for no Man understandeth him—except he interpret, that the Church may receive edifying, 1 Cor. xiv. 2—5.

Now concerning the Collection for the Saints, as I have given Order for the Churches of Galatia, even so do ye. Upon the first Day of the Week, let every one of you lay by him in store, as God hath prosper'd him, 1 Cor. xvi. 1, 2.

HERE I learn, that there were Assemblies of the Primitive Christians, by Christ's Institution, for Prayer, for reading and interpreting the Holy Scriptures, and for administering the Sacraments, and for charitable Collections; and that the Day appointed for such Assemblies was *Sunday*; whereon, after the Persecution of the Church by the *Jews*, mentioned 1 *Thess.* ii. 14. (which Epistle was written before this to the *Corinthians*) and the great Draught that had exhausted the Treasure of the Christians of *Judea*, for the relieving of their Converts, every one is advis'd to contribute as
God

God hath prosper'd him. This Contribution of Charity so enjoin'd, may also reasonably be referr'd to that Injunction of Almighty God, *None shall appear before me empty*, Exod. xxiii. 15. *And they shall not appear before the Lord empty; every Man shall give as he is able, according to the Blessing of the Lord thy God which he hath given thee*, Deut. xvi. 16, 17. These scriptural Proofs, I think, are convincing: and if I consult the Ages after the Apostles Times, I find every where Marks of Christian Assemblies and Churches; and in the Times of Persecution, they still had Cemeteries, or Places under Ground, for Divine Service. St. *Clement*, in his famous Epistle to the *Corinthians*, assures us even that Christ did not only appoint the Times when, and the Persons by whom these Assemblies were kept, but the Places also where he would be so solemnly served and worshipped. St. *Justin* ^x the Martyr, in his first Apology, mentions the bringing of Persons newly baptized to these Assemblies. In his second ^f Apology, he mentions the performing of the Divine Mysteries in these Assemblies. *Eusebius*, ^t in the VIIIth Book of his *Ecclesiastical History*, tells us of infinite Multitudes meeting in Churches, as soon as the Storms of Persecution were over. He mentions also, that old Churches were too small to hold their Numbers, and their building of new ones to be of greater extent and more ample, in all Cities and Towns, than the former. In his IXth Book and second Chapter, he tells us of the rebuilding of these sacred Places, in a more august manner, upon the tragical Deaths of the persecuting *Cæsars*. Besides this, there is *Constantine's* express ^u Decree for the building of Christian Churches. And tho' in *Minutius Felix* 'tis expressly said that the Christians had no Temples; the Difficulty is only in the Word *Temple*. Now by a Temple here nothing else is meant, but a Place wherein their Gods were confin'd

^x *Justin. M.* Edit. 1615. p. 97. Apol. ^f P. 50. Apol. 2.

^t *Euseb. Lib. 8. c. 1.* ^u *Euseb. Vita Constan. Lib. 2. c. 44.*

confin'd in Images, which sort of Places the Christians had not : For tho' the Christians had their Places of Worship, yet they had no Temples wherein their Gods were inclosed, as the Heathen had. This appears plainly by the Context to be the Meaning of that Passage ; for *Cæcilius* pleaded against Christians in these Words, *Templa & busta despiciunt ; i. e.* " They regard Temples as profane Things, and with as little Religion as they do the Places where the Gladiators fought, and Men were killed, after the Bodies of the Dead had been burnt : " For such Places the Heathen always looked upon to be profaned and polluted ; so that the Priest sprinkled *Aqua lustralis* three times on those that were present, to purify them. If any body will take the Pains to read that excellent Dialogue over, he will find this to be the true Sense of that Place ; and that the Christian Assemblies, even from the Mouth of the Adversary, were frequently mentioned ; for *ad epulas solemnæ die coeunt*, said *Cæcilius*, &c. *convivia incesta miscent* : And *Octavius*, *Convivia non tantum pudica colimus sed & sobria*. In short, 'tis so certain a Truth in History, that Christians had Places for Assemblies in Divine Worship, that no Man of reading can deny it. All Writers speak this, and the pious and learned Dr. *Cave* makes it plainly out, *Primitive Christianity*, Part I. from p. 129. ch. 6. tho' he does not confront the Passages out of the aforesaid Dialogue one with the other, as I have done.



The Ninth DIVINE TRUTH.

THIS Church, to be what Christ taught it should be, must not have a Way of Worship derogating from the Honour of God, or unbecoming the Belief of the Divine Essence, or any of the Divine Attributes.

Hold fast the form of sound Words which thou hast heard of me, 2 Tim. i. 13.

Ye have obey'd from the Heart that form of Doctrine which was deliver'd you, Rom. xiii. 17.

I have received of the Lord, that which also I delivered unto you, 1 Cor. xi. 23.

Christ is the Image of the invisible God, by whom and in whom all Things are created, Col. i. 15, 16.

He is the Brightness of his Father's Glory, the express Image of his Person, and upholdeth all Things by the Word of his Power, Heb. i. 3.

The Word was God, and the Word was made Flesh, John i. 1, 14.

Who despiseth him, despiseth the Father that sent him.

No Man cometh to the Father but by me, John xiv. 6.

THEN to shew that this coming to the Father by Him, is by living in Union with Him, and in walking in his Ways, He says; *I am the Vine, ye are the Vine Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing, John xv. 5.*

THEN this abiding in Him, is to be suitable to GOD, and not consisting in pageantry Worship; so he adds, *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, John iv. 24. item, vid. Chap. viii. 19.*

FROM

FROM hence I infer, that since there was a Form of Doctrine deliver'd, which the Apostles received of Christ; since God is to be worshipp'd in Spirit and in Truth; since Christ is God; and since no Man can come to *the Father but by Christ*, nor can do *any thing without him*; the true Church must worship God in the Form which he has ordain'd, suitable to the Honour of God, in Spirit; and not in a Way unbecoming the Nature of God, or any of the Divine Attributes.

FOR this purpose the Church, in all Ages of Purity, has expressly ordain'd, That nothing should be done or altered in the Church, contrary to what was first and ancient. And even the Primitive Bishops of Rome, were denied to have any Privilege of making Innovations in the established Discipline of the Church. See Riverius Concil. p. 109. Tom. 1. And since, in later Times, viz. Anno 1549, in a Council held at Cologne, among the first Means for forming a Reformation, one was thought to be the restoring the Reading of the Scriptures, and other Theological Lectures; that the Practice, as well as the Doctrine of the first Ages, might be reinstated; that nothing unbecoming the Spirit of Truth and the Divinity, might be introduced in the Worship of God.



The Tenth DIVINE TRUTH.

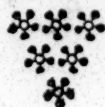
THIS Church, to be what Christ taught it should be, must not lead any Man to Sin : for,
Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, with whom there is no Variableness, neither Shadow of turning, Jam. i. 17.

The High-way shall be there, and a Way, and it shall be called the Way of Holiness; the Unclean shall not pass over it, Isa. xxxv. 8.

THE Nature of GOD is such, and Reason is so perswaded of the Veracity of this Proposition, from the Sense it has of the Perfections of the Almighty, that it must abhor every Society that teaches or abets Sin, which is the Work of the Devil.

*****)

THUS having consider'd several Marks of that Religion which professes Belief in CHRIST, with as many of the Characters which it ought to bear, as will make it appear to be genuine; I am next to consider with my self, what those Religions are, and which of them bear these Marks. And here I find several Pretenders, *Socinians, Quakers, Protestant Dissenters, Grecians, Romanists or Papists*, and those who call themselves of the *Church of England*; every one of which I shall consider in the Order they are nam'd, in so many CHAPTERS.



C H A P. I.

Of the SOCINIANS.

THE *Socinians* have their Oirgin from one *Lelio Socini*, an Italian Native of *Sienna*; who, after having instill'd his Principles in *Poland*, died at *Zurich* in the Year 1562, aged 37 Years: a Man vicious and irregular in the Conduct of human Life. He wrote abundance in defence of his new Opinions, in an elegant and neat Stile, but published nothing during his Life. His Nephew *Fausto Socini*, hearing of his Death, hasten'd to *Zurich*, and having possessed himself of all his Uncle's Papers, posted back for *Italy*, where he remain'd twelve Years in the Court of the Duke of *Florence*. In that space of Time he perused the Manuscripts that he had receiv'd; and having thoroughly imbib'd his Uncle's Principles, and learn'd a little Dialectick, he set up for a Reformer. The Character of this Man, as we have it from the Unitarians (his Brother Doctors) is, That he was a dangerous Man, a publick Disturber, passionate, and ill Tongued. These are the Characters of his Conversation and Morals: But as some People are very apt to blacken all Mens Lives, whose Doctrine they disbelieve, I do not insist upon the Truth of such Aspersions. But to go on with their History. From these two their Followers are called *Socinians*: They profess that they are confirmed in their Belief by the continual Reading of the Holy Scriptures, and do daily beseech GOD, if they are in Error, to discover it to them, that they may give glory to Truth. Many of these have a Conversation holy and without Reproof: which outward Shew has gained them Numbers of Profelites; while some say, that the Irregularities of their Founders

had made but few: So amiable is the Aspect of Virtue, tho' it be but in disguise.

THEY hold a Trinity, but differ among themselves in the Explanation of it; one Party of them make the second and third Persons to be Creatures. Another sort of *Socinians* deny the second and third Persons of the Trinity to be Persons; and make them no more than the Power and Wisdom of God, one call'd his Word, the other his Spirit: That the second Person of the Trinity is not a Person, and was not made Flesh; but only that God's Power inhabited an human Person, *i. e.* the Person of *Jesus Christ*. They also put this Meaning upon *Matt. xxviii. 19. That we are baptized in the Name of the Father, and of the Son, (who is the self same Person with the Father) and of the Holy Ghost, (who is the self same Person with them both)* Before I proceed to consider how much weight these Tenets ought to have in regard to Divine Truths, I cannot help making a Reflection on the Weakness of human Kind: being especially led thereto, by the Protestation which these Men make, of being confirmed in their Belief by the continual Reading of the Holy Scriptures, and by their earnest Prayers to God to discover to them their Error, if (as they say) they are in any. I am fully perswaded that the very *Turks* and *Indians* may say the same; and it is in the Power of every Man living to believe the most extravagant Things, and address himself to God upon the Veracity of them: There is not in the World a more dangerous way of erring, than that of taking any one Truth for the Principle of doing so, without taking all that are connected with it: for the following of some Falshoods is not so much their Fault, as their leaving out or exchanging many other pertinent Truths. 'Tis not their Fault the want of reading the Word of God; but they are to blame that they will believe some Truths in it, and not others. The Devil has not by any other Means advanced his Kingdom more fatally
among

among Men, than when he can pass his Delusions upon his unwary Followers, under the immediate Dictates of the Holy Ghost : In order to which, he is content to let them enjoy many excellent and Divine Truths ; he could not otherwise intice them, and Poison when design'd would not be taken, unless other known wholesome Meat was to be taken with it. They that take the Bait, *will not remember the Days of old, nor consider the Tears of many Generations : They will not ask their Fathers that they may shew them, nor their Elders that they may tell them* ^w. They will not receive the Catholick Communion of the Church in all Ages, which is the Chancel of the Sense of Scriptures : and where this is laid aside, the Will of Man is the principal Organ of his Belief : Not that his Will forms the Belief, but because Things appear true or false, according to the Eyes with which his Will regards them. The Will, which is pleased with one Opinion more than another, turns away the Mind from considering the Force which the Opinion which she delights in has, and so the Mind is taken up with that which pleases the Will : and thus by judging only upon what the Will permits it to look on, the Understanding follows insensibly the Inclination of the Will. Interest, Education, Custom, for the same Reasons, may lead our Judgments astray : So that in the main, it is but mocking God to call upon him to witness the Integrity of our Intentions, while we neither seek really the Means to find out Truth, nor are in the main disposed to embrace it. A sober exemplary Conduct in such Men, ought to have no more sway with me in these Times, than it should have had with the Pharisees in the Days of our blessed Saviour.

Now to consider their Arguments ; I resolve that I will not be lead by them : first, because they are expressly against the third, fourth, sixth, and ninth of the Divine Truths, that I have taken for my Guides ;

D 3

as

^w Deut. xxxii. 7.

as they have been understood by Catholicism in the purest Ages. Secondly, I will not be led by them, because one Party of them makes the second and third Persons in the Trinity to be Creatures; whereby they are guilty of a very gross sort of Idolatry, in joining Creatures into one holy Trinity with GOD, and baptizing Men into the Faith and Worship of Creatures. And how besides can they answer that Cloud of Texts which require Divine Honour to be given to Christ, and command the Angels to worship Him! How can they answer the plain Texts that prove the Divinity of the Holy Ghost? *These three are one*, John v. 7. *Why hath Satan filled thy Heart to lye to the Holy Ghost?*—*Thou hast not lyed unto Men, but unto God*, Acts v. 3, 4. where is an evident Proof of the Holy Ghost being God.—*Holy Men of God spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. Now this Holy Ghost St. Paul calls God, GOD, *who at sundry Times and divers Manners spake unto the Fathers by the Prophets*, Heb. i. 1, &c. Thirdly, I will not be led by another sort of them, who deny the second and third Persons of the Trinity to be Persons, and make them no more than the Power and Wisdom of God; one call'd the Word, the other his Spirit, yet nothing different from God: for by this Rule they cannot stop at a Trinity in God, but must go thro' all his Attributes; and instead of the *Three that bear record in Heaven*, John i. 7. (which they acknowledge) they may make three and twenty, or more, by the same Rule, for his Attributes are many.

FOURTHLY, I will not be led by them to teach, tho' it be said, *the Word was made Flesh*, John i. 14. that yet no Person was made Flesh; but only God's Power inhabited or manifested itself in an human Person, viz. the Person of *Jesus Christ*: For if so, God did no more to *Jesus Christ* than to the Prophets whom he inspired, and in whom his Power was manifested. But this did not make them become Flesh: for they
were

were Flesh before. Therefore the Word being made Flesh, is more than God's inspiring Flesh. And if they say, God inspired him in an higher degree ; I answer, that the Degree signifies nothing as to the being made Flesh ; for nothing less than taking Flesh upon him, so as to be one Person with him, can make him to be Flesh : and it is certain nothing can be made Flesh but a Person. A Manifestation of God, or of any thing else, is nothing real in itself, it is but our way of apprehending what is manifested ; and to talk of that Way of apprehending being made Flesh, is Nonsense to me, and Contradiction. And if one Person was made Flesh, and there be but one Person, then the whole Trinity was made Flesh, and died for us ; which is strangely against all reveal'd Religion.

As for their saying that we are baptized *in the Name of the Father, and of the Son*, (who is, they say, the self same Person with the Father) *and of the Holy Ghost*, (who they say also is the same Person with them both) is intolerably inconsistent with what we read *Matt. xii. 32.*

IF you sin against the Son, (who they say is the same as the Father) *you shall be forgiven ; but if you sin against the Holy Ghost*, (who they say is the same with them both) *you shall not be forgiven.* Such Paradoxes Men fall into who cry out upon Mysteries, and pretend to explain their Faith wholly by Reason and Demonstration, and to make it intelligible to the meanest Understanding, and at the same time lay down irreconcilable Contradictions ! They would have three to be one and the self same Person. They say they read the Scriptures and believe them : They acknowledge the Three in Heaven, the Father, the Word, and the Spirit. Now if they are one and the self same Person, they cannot be three, for that is a Contradiction ; but if they are one in Nature and three in Persons, this is a Mystery, but no Contradiction : because to be a Contradiction, they must be three and one in the same

respect, not in a different respect ; and so the *Socinians* must believe a Contradiction, who believe God to be but one Person and yet three. But these three Divine Persons in one respect of their Nature are One, in a different respect of Persons they are Three ; and this is no Contradiction, but is the Belief of the whole Catholic Church from the Cradle of Christianity. “ We “ do not (*says a learned* ^x *Author*) say, that three “ Persons are but one Person, or that one Nature is “ three Natures, but that there are three Persons in one “ Nature.” If therefore one individual Nature be communicable to three Persons, there is no appearance of Absurdity in this Doctrine. There is, I confess, Difficulty to apprehend the manner of this Communication of the same Nature to three distinct Persons ; but to infer from thence that the Thing is impossible, is as senseless as to maintain that there is no Sun in the Firmament, because our Arms are not long enough to reach it. Instead of denying the Communicableness of the Divine Nature to three Persons, they should prove that the Divine infinite Nature can communicate itself no otherwise than a finite individual Nature can : Now the Divine Nature is infinite in all its Perfections, nor is it capable of being bounded, as the common Nature of Man in Individuals is ; and if it be not capable of being bounded and limited, it must diffuse itself into all the Persons in the same individual manner : and so this Doctrine of the Trinity is not repugnant to Reason. But it is time to have done with these, who, if they believe not in Christ, nor Christ to be God, are not in propriety of Speech to be called Christians ; nor are they proper Adversaries to be talk’d with, when my Design is barely to examine the Marks of the Christian Religion.

C H A P.

^x Stillingfleet. *The Doctrine of the Trinity and Transubstantiation compar’d*, Part II. p. 24, 25.

C H A P. II.

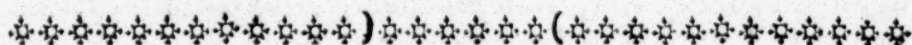
Of Q U A K E R S.

BEFORE I speak of the *Quakers*, I think I ought to declare that I have great Charity for the generality of the ignorant sort of them, and that I have receiv'd Civilities from them as often as I apply'd my self, when I have been a Stranger both to the Road and them: I have Reason therefore to believe many of them to be honest, disinterested, and well meaning Men, and devout in their Way, and to be ignorant of the Iniquity by which they are blindly led; but as I have a Soul to be saved, and think I can only save it by the Means of Christ, I must not be led by appearance of Virtue, but think my self obliged to examine that Perswasion by the *Divine Truths* that I have discover'd, to see whether it be the Religion of *Christ* or no. To examine this, I should consider the several sorts of *Quakers*; 1st, The *City Quakers*, who pleaded for the Jurisdiction of Women in their Meetings. 2^{dly}, The *Country Quakers*, who were against them; both of which excommunicated one the other Anno 1677, and still continue to do so. 3^{dly}, The *Quakers* set up in opposition to the *Harp-lane* and *Gracechurch-street Quakers*. 4^{thly}, The *New Quakers*, who reside mostly in *Long Island* and *East Jersey* in *America*. But perhaps all of them are not willing to allow this Division, therefore I shall examine what their Perswasion teaches; and upon Examination I find that they teach, 1st, That they are above Ordinances. 2^{dly}, That they have thrown off all Sacraments, even Baptism and the holy Eucharist. 3^{dly}, That they are against the Three distinct Persons in the Godhead. 4^{thly}, That they are against all Creeds. 5^{thly}, That they are averse to all Church Authority. 6^{thly},

6^{thly}, That they make a dead Letter of the Holy Scriptures, and resolve all into their own private Spirit, and the Light within them. The Rev^d. Mr. *Charles Leslie* makes all these Points plainly out upon them, in the second Volume of his *Theological Works*; whither for Brevity sake I refer such a Reader, as shall doubt of the Truth of these their Tenets. 'Tis true that *Robert Barclay* wrote an *Apology* for their Defence; but a Man who had turn'd *Quaker* at 16, or thereabouts, and dy'd at 42, could not have those Advantages which Universities, Books, constant Application to Divinity, and Conversation with the greatest Schoolmen for a far greater Number of Years, gave to this and other their Antagonists.

THAT those are their Tenets I am assured, both from foreign and domestick Writers; and therefore am perswaded that that cannot be the Religion of Christ: It could not be founded by *Jesus Christ*, because it was only founded in 1650, by *George Fox*; nor does it make *Jesus Christ* the Means and Mediator of Salvation, accordingly as it is requir'd in the first Divine Truth; nor does it yield any Ministers of Christ, or Stewards of the Mysteries of God, as is required in the fifth Divine Truth, because it admits of neither Sacraments, nor Mysteries, nor Ministers. It is not subject to Christ as Head, as is required in the sixth Divine Truth, because it makes the Light within them superior to Him. It is against the seventh Divine Truth; because it makes them above Ordinances, and not subject to Bishops. And it is expressly against the ninth Divine Truth, because it is derogating from the Honour of God, from his Worship, and from his Attributes, as denying the three distinct Divine Persons, and the Form of sound Words in the Creeds, and the Divinity of Christ. I mention nothing of their Establishment being against the second and other Divine Truths; because they themselves pretend much to the Spirit, tho' they do not seem to have the Marks that

that the Spirit of Christ should have; and besides, to talk of the Spirit, would lead me into the Depth of the Controversy betwixt them and us, which I purposely wave, because the Author aforesaid shows plainly the emptiness, and even the reverse of all their Pretensions. So that I am fully perswaded, that this is not the Religion that I am to seek for. The next that occur, are *Protestant Dissenters*.



C H A P. III.

Of PROTESTANT DISSENTERS.

PROTESTANT *Dissenters* are of several Kinds, but the Principal in this Kingdom are those that are call'd *Presbyterians*: Of these there are so many learned Men that have written, that what I can say after them will be to little purpose: therefore I shall content my self to say, that they seem to me not to be the Church of *Christ*; the Reason is, that they are not govern'd by Bishops: for Episcopal Ordination and Government seem to be necessary to the Establishment of the true Church, as has been observed under the seventh Divine Truth; because the Scriptures have been always understood to speak of them as Rulers of the Flock, and they in all Ages have been known to have used this Power. All the most Primitive Fathers speak this, and the publick Records of the Councils of every Age and Kingdom: To suppose all these could be guilty of Falshood and Design, in imposing upon all Mankind, by a Succession of so many Generations, is to me equally unreasonable and impossible. This alone is sufficient to convince me, that that Perswasion is not the Religion that I would choose, without entring into
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studied Reasons and Possibilities for the contrary ; for *no Man can put any other Foundation than that which is laid* : and I am not to ask Christ, why his Church was built on such a Foundation as He had laid.

THO' at the same time, I cannot but applaud those illustrious Reformers, who, for want of Bishops leading the way, courageously broke thro' all that was dear to the Senses, to follow the Footsteps of the Apostles as near as they were able. The same Reason will serve against *Anabaptists, Independents, Muggletonians, &c.* not that I put them by any means upon the level with the other, or together ; but because all these exclude also Episcopal Government : therefore (as I am obliged to study Brevity) I shall say no more of them. As to Protestants that are Foreigners, I have elsewhere signified my Esteem for them ; but as they have no Bishops, I shall not choose them. The next that occur to be consider'd are the *Greeks*.



C H A P. IV.

Of the GRECIAN Church.

THE *Greeks* say but one Mass or Communion Service in a Day in their Churches, except on Festivals and Sundays ; when, for the sake of the great Concourse of People, the Communion-Service is done twice. On certain Days, which they call *Dies Alturgici*, they have no Communions at all, but only the *Missa præsanctificationum* ; such Days as these, are all the Days in Lent, besides *Saturdays, Sundays, and Lady-day in March*. Formerly in the *Romish Church* *Saturdays* had no Liturgy, nor in the Church of *Alexandria* : To these Days were added afterwards, *Wednesdays*

days and *Fridays*, and *Good Friday*; on these *Days* the Scriptures were read and expounded, but all that was omitted which related to the celebrating of the Holy Mysteries: Even the Church of *Milan* in *Italy* pass'd all *Fridays* in *Lent* without any Communion Service; and till Pope *Gregory* the Second's Time, all *Thursdays* throughout the Year pass'd in the same manner, without Communion Service. *Easter Eve* was without any Service, as were probably *Mondays* and *Tuesdays* throughout the Year out of *Lent*, because in ancient Sacramentary Books there is none allotted for those *Days*. *St. Basil* ^y says, that in his Time 'twas customary only to receive four times in a Week. *Sundays* also that followed *Ember Weeks* had no Office: But the Reason of this is, that the Ordination Service was made on *Saturday* before so late, that part of it continued till *Sunday* Morning, and so serv'd instead of another. In Monasteries, they had no Communion Service but on *Sundays* and Festivals only, even in the Church of *Rome*, as appears by the Rule of *St. Benedict*, cap. 35, and 38. And *Petrus Cluniacensis* and others assure us, that the *Carthusians* never made the commemorative Sacrifice but on *Sundays* and Festivals: And the Lives of the Fathers are evident Proof, that this was the Practice of the Oriental Church.

THE *Greeks* admit no other Translation of the Bible but that of the *Septuagint*: They deny the Holy Ghost to proceed from the Son; because they think they cannot believe the Procession of the Holy Ghost from the Son, without believing two Principles in the Trinity: but in this they are not Hereticks, since they agree with the whole Catholick Church that there is but one Principle in the blessed Trinity, and understand the Holy Ghost's proceeding from the Son, to be the supposing of two.

THEY believe Transubstantiation as do *Romanists*, tho' they use leavened Bread in the Eucharist, and Com-

^y *Basil. Mag. Ep. 289. ad Cesariam Patriciam.*

Communion in both Kinds, as does the Church of *England*. They admit a Middle State, and implore the Mercy of God, that the Faithful departed may be brought to a glorious Resurrection: Many of them believe the Torments of Hell not to be eternal. They call Hereticks all such as make not the Sign of the Cross from the Right to the Left; whereas the *Romanists* make it from the Left to the Right. They suffer no Imagery in Boss or Relief, but only such as are made in Painting and Engraving. They have no Musick in their Churches. They make use of Beads, tho' many of them cannot say their Pater-noster. They are divided into many Christian Sects, each of which has their Bishops and Patriarchs; as the *Maronites*, the *Armenians*, the *Georgians*, the *Jacobites*, the *Nestorians*, and the *Cophti*. All which I shall consider in the Order in which they are named.

THE *Maronites* live chiefly near Mount *Libanus*, and have their Name from one *Maron*; tho' of late some say they have their Name from *Morania*, a Village since made a Bishop's See. They formerly follow'd the Opinions of the *Jacobites*, *Nestorians*, and *Monothelites*; but afterwards separated themselves from them. They were united to the Church of *Rome* under *Baldwin* the Fourth, King of *Jerusalem*, and *Aymeric* Latin Patriarch of *Antioch*, when they had then been 500 Years separated from that Church. Their Patriarch is said to have been present at the fourth *Lateran* Council at *Rome*, *A.D.* 1215. Afterwards they left that Church again; but in the Year 1445 they were re-united, and have since continued so. They have a Patriarch, Archbishops, Bishops, and about 150 Curates. They are so poor, that their Patriarchs are forced to get their living by Manual Labour, like common Artisans. Their Priests are extremely respected, tho' some of them are married Men, and live with their Wives. They are known by a blue Scarf which they wear about their Bonnets. Their Bishops are in
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so much Veneration among them, that when they drink, the Laity stand up, or fling themselves on the Ground, to pray God it may do them good. They extend themselves to *Tripoli*, *Sidon*, *Damascus*, *Aleppo*, and the Isle of *Cyprus*. Every one assumes to himself and glories in the Name of *Telmid Roumi*, i. e. a Disciple of *Rome*.

THE *Armenians* after the IVth Age, came to be under the Jurisdiction of the Patriarch of *Constantinople*; but they separated themselves from thence again, before the Middle of the IXth Century. They have now two Patriarchs; one for the *great Armenia*, the other for *Armenia the less*: The former did reside at *Sebaste*, but now has his Residence near *Erivan* in *Turcomania*, upon the Frontiers of *Turkey* and *Persia*: The *Armenians* hold this to be the Place which *Noah* inhabited, both before and after the Deluge. The *Turks* say, that this was the first Place that *Noah* discover'd from Mount *Ararath*, which is twelve Leagues off; where the *Armenians* say the Remains of the Ark are still in being, tho' no body is suffered to go to the Top of the Mountain: which may very well be, if what the *Persians* say be true, that from the Middle to the Top, that Mountain is ever cover'd with Snow, and no Way or Passage to be met with or found. Monsieur *Tavernier* says, there are many Monasteries upon the Top of *Ararath*; but the Accounts of his Travels are not much credited by Criticks, since his Credulity has been grossly imposed upon. But to return to the *Armenians*: They have no Ornaments of carved Work in the Cathedral at *Erivan*, and no more Altars than one. The second Patriarch resides at *Cis*, near *Tarsus* in *Cilicia*. They pour no Water into the Cup for the Communion Service; tho' the generality of the *Greeks* put in hot Water. They do not allow the Sacraments the Power of conferring Grace: They think no Soul enjoys Glory till the general Resurrection. They admit Transubstantiation. Their Priests are almost all married

married Men: They are much inclined to the Church of *Rome*, and have often submitted to it, and lastly in Pope *Paul* the Fifth's Time; and at *Rome* they have a College, for the educating of such of their Natives as go thither.

THE *Georgians* are called from *Georgia*, which in general is taken for all the Country that is betwixt the *Caspian* Sea to the East, the *Black Sea* to the West, the River *Don* to the North, and *Armenia* to the South. In the particular Acceptation of *Georgia*, (which was formerly call'd *Iberia*) it contains but four considerable Towns; viz. *Tessis*, *Gory*, *Suram*, and *Aly*. Their Fowl have a marvellous Taste, and their wild Boars are delicate: The *Caspian* Sea furnishes them with great quantity of Fish. Their Wine from *Tessis*, furnishes *Ispahan* and the King of *Persia*'s Table. The Particular *Georgia* was a Kingdom of which the People were Christians till the Year 1639: since then there is a mixture of Mahometans. The Governor there stiles or calls himself King; but is reputed by the Sophi of *Persia*, to whom he is subject, only Viceroy. The Sophi obliges them to be Mahometans, in order to continue the Dignity of their Families. The Christians there partly follow the Sect of *Armenians*, and partly that of the *Greeks*. The King of *Persia* forms one Part of his Cavalry out of them, as being counted the best of all *Asia*. The principal Magistrates among them are in outward Profession Mahometans, but at home are Christians. The Women are counted to excel in Beauty all that part of the World; for which Reason they are often made Prizes of, and sold either in *Turkey* or *Persia*: To prevent this, their Parents send them early into Convents; where after their Profession, and their having attained such an Age, they have Power to baptize, and apply holy Oils, as well as their Bishops. Their Men, tho' they have Ingenuity enough, are yet very ignorant; as being brought up either Soldiers or to Labour. There are

are in *Georgia, Armenians, Greeks, Jews, Turks, Persians, Tartars, and Muscovites*; who all have Liberty of Religion. They hate the *Armenians*, who are richer, and enjoy more of the lesser Charges and Offices than the Natives, and are as much hated by them. They build their Churches upon high Places, that they may see them afar off, but they seldom resort to them. Their Bishops are rich, and, generally speaking, live in great Dissolution; yet because they eat no Flesh Meat, and fast Lent strictly, they think they are very regular. Simony is customary, and no Bishop is consecrated under the Fee of 600 Crowns: This Vice, like their native Blood, runs thro' all the Veins of their Clergy; and nothing is done in their Church without Payment. Their Offices in Church are done very irreverently; and many of them make one Office, which they get by rote, serve for every Day of the Year. They admit the Sacrifices of the Old Law also; and when the Priest has offer'd the Animal in Sacrifice, he goes to the House of him that presented it, where there is always a grand Entertainment; thither is brought the Breast, the Back, the Kidneys, and the Milt: all the rest, with the Head and Skin, is carried to the Priest's Home. They eat no Flesh on *Monday*, in honour to the Moon: All *Fridays* are Festivals, in honour of our Redemption paid that Day; and by this they seem to have been converted by the Missionaries of *Constantine the Great*, (as they also pretend) for he made a Law, that *Friday* in every Week should be kept Holiday, in honour of our Saviour's Passion. The Habit of their Prelates is distinguished only by a long Beard, and a black Bonnet, round and high like that of the *Greek Monks*. They wear a gold Chain about their Necks. They make a Boast of many Relicks that their Monks have; as of a piece of the true Cross of our Saviour, eight Inches long; a Shift of the blessed Virgin, embroider'd, and curiously wrought with Flowers, which their Prince keeps in his own Custody.

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They sacrifice both Beasts and Birds upon the Tombs of their Relations. They do not baptize in Water till their Children are two Years old, and then they plunge them into warm Water, anointing their Bodies with Oil : Sometimes, to make their *Baptism* more solemn, they baptize in Wine without Water.

THE *Jacobites* are those who came from *James Zanzalus*, a *Syrian*, who followed the Errors of *Eutyches*, *Dioscorus*, and others. They do not believe the Trinity of Persons in God, and therefore make the Sign of the Cross with only one Finger, to mark that there is but one. They baptize with the Application of a red-hot Iron, after having circumcised the Person, saying these Words, *He shall baptize you with the Holy Ghost and with Fire*, Matt. iii. 11. They have great numbers of Churches in *Asia*, *Affyria*, *Diarbak*, *Mesopotamia*, *Nubia*, and *Ethiopia*. Their Patriarch lives now at *Caraemit*, a great City in *Mesopotamia* : He assumes the Title of Patriarch of *Antioch* ; tho' there resides another of that Stile in the *Greek Church* at *Damascus* : He has many Archbishops under him. They have now another Patriarch, that styles himself of *Alexandria*, who lives in *Africa*, and follows the Errors of *Dioscorus* and the *Cophti* ; while there is one at *Alexandria* that takes upon himself the same Dignity. But the *Jacobites* are the most prevalent ; and on these also in great measure depend the *Ethiopians*. Some of these *Jacobites* unite themselves to the Church of *Rome*, and they have still some Followers : The Patriarch of these lives at *Aleppo*. But both these, and the Patriarch of the *Maronites*, take upon themselves the Title of Patriarch of *Alexandria*.

THE *Nestorians* have declar'd themselves entirely of the Opinion of the *Romanists*, in Doctrinal Points, before Pope *Paul V.* Anno 1617. and explicated their Sentiments, in a Sense entirely conformable to the Doctrines of that Church, (tho' formerly they were vastly different) which gives me no room to think of them
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otherwise than I must think of the Church of *Rome* : and therefore I shall place their Tenets under the same Consideration as I do those of the Church of *Rome* : Only this different Point I must observe, that their Priests marry after Orders received, two or three times, as they think fit. This Account of them is taken out of *Stoza, De Dogmatibus Chaldaeorum*, and *Richard Simon*.

THE *Coptæ* or *Copti*, are Christians who live in *Egypt*, and follow the Errors of *Eutyches* and *Dioscorus*. They are subject to a Patriarch of *Alexandria*, who resides in the Monastery of *St. Macarius*, about 20 Leagues from *Grand Cairo*. They are very ignorant ; and some few of their Priests can read, but none of them can write : They never discourse of Religion, and only think how to work for Bread. They admit *Faith, Fasting and Prayer*, instead of *Marriage, Confirmation, and Extreme Unction*, to make up the number of Seven Sacraments. 'Tis pretended that one *Gabriel*, Patriarch of these People, sent to *Clement* the VIIIth, Pope of *Rome*, to acknowledge his Primacy ; but *M. de Thou*, &c. proves this Legation to be imaginary : There being two Patriarchs of *Alexandria*, of different Names, and each of different Sects, may occasion this Difference in History. Those that have a mind to know exactly the Religion of these People out of *Romish* Writers, may consult *R. Simon, Histoire critique de la creance, & des coutumes des Nations du Levant*, Cap. 10.

ALL these sorts of Christians go every Year in very great Numbers to *Jerusalem* ; where they have every one their particular Chapels, in the Church of *St. Sepulcher*. The *Romanists* are mixed with them, and every Congregation has its own Ceremonies.

THE *Greeks* in general have four Lents in the Year ; one before *Easter*, which they call ἡ μεγάλη τεσσαρακοστή, i. e. the grand *Quarantine*, which lasts eight Weeks. The first Week thereof, they eat Eggs, Fish,

Milk, and Cheefe: The other seven Weeks they eat nothing of these, except particular Kinds of Fish, as Oysters, *Pourcontrels*, (a Fish with many Feet) Cuttle-Fish, Periwinkles, and certain Meats made of the Spawn of certain Fishes which come from the Black Sea, and which for the most part are very unwholesome; they are suffer'd also at that Time to eat Herbs, Rice, Oil, and Honey.

THEIR second Lent is ἀγιοὶ ἀπόστολοι, i. e. of the *Holy Apostles*. It begins eight Days after *Whitsunday*, but has not a definite Time for its ending; generally it holds about three Weeks. In this Lent they eat Fish, but no Milk-meats, nor any thing that relates to Flesh. Their third Lent is τῆς ἁγίας παρθένου, i. e. of the *Holy Virgin*: This begins the first of *August*, and lasts fourteen Days; during which time they eat neither Flesh nor Fish, unless upon the sixth of that Month, which is the Feast of the Transfiguration of our Lord, when it is permitted to eat Fish; as also on *Lady-day*, when it falls in their grand Quarantine, and upon *Palm-Sunday*. Their fourth Lent is τῶν χειμερινῶν, i. e. *Advent*; which with them begins forty Days before *Christmas*. In this Lent they eat Fish all Days but *Wednesdays* and *Fridays*. They generally observe *Wednesdays* and *Fridays* throughout the Year; and the strictest Livers observe *Mondays* too. They keep but three Vigils in the Year; namely, the Vigil of the *Epiphany*, when they go to baptize the Sea with a deal of Ceremony; and then by tying a small Vessel at the end of a long Stick, with a Cross upon it, they pretend they bring out fresh Water. The second Vigil is that of St. *John Baptist*: The third, of the Exaltation of the Holy Cross. On these Days they eat neither Flesh nor Fish; neither decrepit People, nor Infants, nor the Sick, are exempt from these Fasts; which being rigorously kept, without pouring in Drink to supply the Hunger after Meat, makes them bilious, hasty, and cholerick; and this is alledged by some as a Reason

Reason of their being great Swearers and Blasphemers.

NOW 'tis no hard Matter to frame a Judgment of the *Greek Church*, and the several Subdivisions of it : As some of them have entirely embraced the Church of *Rome*, I must frame the same Judgment of them with that I do of the Church of *Rome* : and as to those that have not embraced the Church of *Rome*, 'tis plain their Churches, as they are now, were not founded by *Christ Jesus*, which is necessary by the first Divine Truth : Then, 2^{dly}, they have not the Spirit of Christ ; since they choose rather to observe certain Traditions of Men, which prove a Stumbling to them, and the Cause of Swearing and Blasphemy, rather than the Observance of God's Commandments, as is required by the second Divine Truth. 3^{dly}, They are not one, because they vary so widely among themselves ; which is contrary to what I learn in the third Truth : And, 4^{thly}, they have a way of Worship derogating from the Honour of God, full of Superstition, and unworthy of that Profession which worships God in Spirit and in Truth ; of which I am instructed in the ninth Divine Truth. As to the *Georgians*, who are *Turks* in publick, and Christians in private ; who make the Eucharistical Offering with the *Romanists*, and keep up the Sacrifices of Beasts with the *Jews*, they deserve no serious Reflection : Their Case is plain, that they belong not to the true Church of Christ.



C H A P. V.

Of ROMAN CATHOLICKS.

NO People have ever asserted with more Assurance themselves to be the true and only Church of God, than they have done, ever since the Time that they deserted it. It must be confessed, that they have many good Things in their Church; but are so overrun with Novelties and Innovations, in Faith and Discipline, that it is difficult at first Sight to perceive that there are any of the old Remains. Their Churches are fine, their Processions gaudy, their Church Apparel is gorgeous and rich, their Ceremonies are many, yet done without Confusion; their Religious Orders are numerous, their Fasts frequent, and with some very strict; a great many of them profess a very mortifying Method of Life, and seem full of Self-denials; as rising at Midnight in the coldest Winters, going bare-foot and bare-legg'd in the sharpest Seasons: others are immured all their Lives, and others live altogether on Alms. Most of them have long Prayers, and drill them out much longer by their way of singing, as the *Carthusians*, &c. but their Prayers, tho' authoriz'd by their Pontiff, are grievously stuff'd with Legendary Tales, which take place of Scripture upon every Saint's Day, which is above two thirds of the Year; so great a Number have they of Saints Days.

Now if I am to be directed by outward Shews, and Appearances of Ceremony in spiritual Things, in the Choice of my Religion, I find the same among the *Turks* and *Turkish Dervises*; they have as zealous a Pretence to the seeking of the Glory of the true God, as any of the Church of *Rome*: Their *Dervises* (formerly call'd *Mevelavites*, from their Founder *Mevelave*) are so called from *Dervis*, which signifies in the
Arabick,

Arabick, Poor, or disengaged from the World. And at *Cogni* in *Natolia* there is a great Monastery of them, wherein live four or five hundred; and at a general Chapter frequently meet eight thousand: Their General is stiled *Most Reverend Father*. They appear modest, patient, humble, and charitable: They vow Poverty, Chastity, and Obedience. They observe Silence and Humility; they go bare-foot, and wear a Girdle of Leather with sharp Points on the inside, to mortify the Flesh. They pray often, and when they pray, they turn to the East, or to the South. They are so earnest at Prayer, that they do not leave it tho' Houses be in Flames over their Heads, or the Sultan sends for them when they are praying. They use many Prostrations, Bowings, and such like Gestures: They frequent their Mosques Night and Day. The *Turks* in general give much Alms: They are very kind to the Poor, and to their Hospitals. They have many Fasts. They often beat, and burn themselves with red-hot Irons. Their Churches or Mosques are stately built; and the Revenues of these bear away the third Part of the Riches of the Empire. Their Pilgrimages are exceeding solemn. Their Musti or chief Pontiff decides all Difficulties like an Oracle, explicating according to his Fancy the most obscure Places of the Law; his Judgment quiets Consciences, and his Will justifies Actions: Their Judges dare not countermand his Judgment; and we have Examples in *Osman* and *Ibrahim*, where he pronounced Sentence of Death against the Emperors. There are among them sixty seven Sects or Divisions. They have indeed no Bells to ring at Midnight, to make an Ostentation of their Piety, as is in the Church of *Rome*: and in this the Advantage seems to sit more on the *Turkish* side; for since the Laity are not suffer'd to be present at their Night Service, there does not seem to be any Reason for making a great clatter of Bells, or blowing the Trumpet, to let all the World know that they are

going to *pray to the Father in secret*. And yet I have known sometimes, that notwithstanding the great Noise in the Steeples, there has been none in their Choirs. *Pulsatur & nihil fit*. Therefore, as to Pomp, Grandeur, Austerity, and Shew of Religion, 'tis hard to say which exceeds: But *Turks* being Infidels, I am sure are not capable of giving me the Satisfaction which I desire; and since they have such Marks as these, I am equally sure they are no Marks of a true Religion: consequently I must by other Marks examine that Religion which pretends so much to be what I seek for; and these other Marks shall be the Divine Truths that I have found out.

Now because the *Romish* Religion, above all others, gives itself out for infallible, and affirms all are damned that are not of it, I shall be very particular in the Examination of it, and consider it under as many ARTICLES, as I have found established DIVINE TRUTHS. As to the first then;

ARTICLE I.

THE present *Romish* Religion is not founded by *Jesus Christ*, therefore it is not the Church of *Christ*.

By the present *Romish* Religion, I understand that which is taught and believed at present, by those that profess and choose the *Romish* Communion; in which are held many new, dangerous, and wicked Positions; such as the Supremacy of the Bishop of *Rome* over the whole World; Seven proper Sacraments instituted by Christ; the Adoration of the Sacrament of the holy Eucharist; worship of Relicks, Saints, and Images; Invocation of Saints; a pretended Power of remitting, in Life and Death, Punishments due to Sin, under the Name of *Indulgences*; the governing of Christ's Flock in an arbitrary, monarchical Way, not by Councils:

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the making the *Latin* Language in Divine Service a Term of Communion ; the giving a Power of forgiving Sins to Water and Salt, blessed by a Priest ; to certain Genuflexions, to Unctions, Prostrations, Sprinklings, kissing the Ground, beating the Breasts, and other Works done by Men, *ex opere operato, i. e.* for the very using such Things and Works : The obliging the Clergy to the daily Use of the Breviary, under damnable Sin ; in which notwithstanding are read many dangerous Falshoods and Forgeries, instead of the ancient Lessons out of the Scriptures : The daily Use of numberless private Masses or Communion Services, when no one but him who serves as Clerk is by, which one in *England* is often a young Woman ; and otherwise, when some are present besides, yet none receive but the Priest only : Their having many Altars in one Church ; the Consecrating of Altar Stones, the Baptizing of Bells ; in short, the Swearing to *undoubtedly receive all other Things deliver'd, defined, and declared by the said Canons (of the said Church) and General Councils, and particularly by the holy Council of Trent ;* that Council's making all their Decrees subject to the Will of the Bishop of Rome, (as it does, *Concil. Trid. cap. 21. Sess. xxv. de Reformat.*) then is, the *Promising, Vowing, and Swearing to confess with their last Breath this Faith, without which no Man can be saved.* The holding or professing of these, and many more such like Things, frame the Popish Religion ; of which there is not one single Instance in the Gospel of *Jesus*, or in the Epistles of the Apostles, or in the Writings of the Primitive Fathers : And hereof the first Corner Stone was laid ^z barely by a Decree of the Emperor *Valentinian*, Anno 445 ; and the second ⁺ by *Phocas*, Anno 604, (tho' not brought to any threatening Eminency till the Reign of Pope *Gregory VII.*) I am very well assured that this Church, since it does hold and

^z *Fleury*, L. 27. N. 5. p. 246. Tom. 6.

⁺ *Fleury*, L. 35. N. 52. & *Du Pin*, Cent. 7. c. 4.

and swear to all these Things, is not founded by *Jesus*, inasmuch as it does such Things; nor is it in regard to these Tenets (which make it a separate Church) *built upon the Foundation of the Twelve Apostles*, but has another Founder, which it should not have; contrary to the Assertion of *St. Paul*, who tells me, that *other Foundation can no Man lay but that which is laid, which is Christ Jesus*, 1 Cor. iii. 11.

THAT none of these Things already named, and others such like, are in the Gospels of the Blessed *Jesus*, or in the Epistles of the Apostles, or in the Writings of the Primitive Fathers, will more fully appear to all that will consult them.

ARTICLE II.

THE present Church of *Rome* is not the Church of Christ, because it has not the Spirit of Christ.

To have a right Notion of the Spirit of this Church, I must consider, 1st, The Principles it is moved by; and 2^{dly}, Its Government: And this I shall do in two distinct Sections.

SECT. I.

Of the Principles of the Church of Rome.

BEFORE I speak to this Paragraph, I think my self obliged to declare, that it is not my Opinion that all Persons that hold, and profess Communion with the Church of *Rome*, believe and act on these Principles; for there are many of them that act with Sincerity of Heart, and really believe that what they are taught is true; yet, nevertheless, I am perswaded that the governing Men of that Church act on these Principles: And what confirms me in this Perswasion as
much

much as any thing is, that Father *Sfortia Pallavicini* was made a Cardinal for writing a History of the Council of *Trent*, in which are all these Principles. This History has been so much encouraged, that it has had several Editions in *Romish* Countries, and has been translated into *Latin* by Father *John Baptist Giattini*; which again has had several Editions both in Folio and Quarto, with the publick Approbation of that Church. Thus then I am informed by *Pallavicini*:

POLICY is the first and supreme Virtue to all Moral Virtues. The Reason is, because this Political Virtue has the Publick Good for its Object, which is the greatest of all Goods.

CONSEQUENTLY, as the Corruption of the greatest Good produces the greatest Evil, there is no Error more pernicious, nor Crime that makes Men more criminal, than a false and corrupt Policy, because it is contrary to the greatest Good, *Lib. 1. c. 13. & l. 7. c. 2. & l. 5. c. 16.*

THEREFORE nothing is more important, than to distinguish between Policy taken in the vulgar Sense, and Policy taken in the Sense of the Learned. For false and corrupt Policy is execrable; because this, instead of intending the publick Good of all Men, and the Means of making them happy both in this World and the next, aims at nothing but the Good of Particulars, or of one Particular, as we see in the Policy of the *Turks*, *Lib. 5. c. 16.* Or, if it proposes the Good of all Particulars, yet makes use only of extravagant Conceits to compass it. *Concette stravaganti*, *Introduct. c. 10.*

By the *Learned* here, is meant Men that know the World. *Periti del Mundo*, *Lib. 1. c. 4.*

'TIS this Policy that *Jesus Christ* spilt his Blood to establish in this World, in order that Men may be happy
both

both here and hereafter, *Lib. 1. c. 25. Questo governo designato da Christo.*

To understand perfectly the Mystery of this Religious Policy of the *Learned*, we must know, that the Church may be considered in two manners; first, according to the Flesh; secondly, according to the Spirit; *Lib. 23. c. 3.* According to the Spirit, the Church is the Temple of Charity; according to the Flesh, it is the Spring of all temporal Advantage. *Fonte d' utilita temporale.*

ACCORDING to this, we may conceive two sorts of Publick Good; the one according to the Spirit, the other according to the Flesh. The Publick Good or Happiness according to the Flesh, is that of this World; consisting in Riches, Honours, Pleasures, Glory, Splendour, and carnal Lusts. The Hopes of this Good, and of this Happiness, occasions the budding forth of many noble Virtues, *Lib. 8. c. 17.* From whence it follows, that true Religious Policy ought also to be carnal; because it ought to have for its Object, the making the Church truly happy, both according to the Flesh, and according to the Spirit; of which true Happiness, only the wise Men of this World can frame a Judgment. Therefore to know the true Policy of *Jesus Christ*, we need only to know what is the Policy of Men that know the World.

THE Publick Good, *viz.* of being happy both here and hereafter, being the Object of this Policy, it becomes the Measure of all its Judgments, of all its Laws, and of all its Actions. Therefore the Measures and Rules for well-governing the Church, ought to be taken from this publick Good. This is the End that *Jesus Christ* had in view.

To know well the Publick Good that *Jesus Christ* had in view, we need consult only *Aristotle*, and other *Pagan* Philosophers. Because *Jesus Christ* having had in view the adjusting of the Government of his Church, upon such human Happiness, which it is
capable

capable of, according to the Opinion of the Sages of the World, it is not possible he should give Instructions or Directions contrary to those of *Aristotle*, and other Pagan Sages, *Lib. 7. c. 9.*

THEREFORE, to judge what is the Government that *Jesus Christ* established, we are only to judge what is the best of all Governments in the World, according to the Opinion of the wise Men of the World, *Lib. 8. c. 7.* For one Wisdom is not opposite to another Wisdom; the Fountain-head is not an Enemy to the Streams. The Philosophers were wise Men according to the Senses, according to the Flesh, according to human Reason; according to which they knew the publick human Good, and what was best for Commonwealths. Therefore it is not possible that *Jesus Christ*, having in view this same Good, should give Instructions contrary to what the Philosophers gave; and in effect, there is no doubt but if *Plato* and *Aristotle* lived in our Days, they would own that there never was a Common Wealth more politick, better cultivated, more noble, nor more virtuous than the Catholick, *Lib. 12. c. 3. Se Platone ò Aristotele vivessero à nostri giorni esperimentassero che nessuna Repubblica è ò fù maj più culta, più nobile, più virtuosa, che la catolica.*

FROM whence it follows, that the Publick Good of the Church, consider'd according to the Flesh, is so far from having any thing contrary to it, that even it has every thing exactly conformable to that Publick Good, which the Philosophers proposed. All the Difficulty was, to find Means to establish and bring into practice this Publick Good; and this is what *Jesus Christ* has done, in a manner which the Philosophers would have been very capable of, and very much satisfied with.

IT happen'd that *Luther*, not being willing in his Doctrine and Practice to follow the Maxims of *Aristotle*, and having contemn'd this Philosopher, this Contempt gave place to his Heresy, *Lib. 2. c. 8.* This Contempt of *Aristotle*, has been the Cause that that Sect
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of *Luther* has not had any Writers of a very elevated Genius, *Lib. 1. c. 17.*—These Hereticks laugh at Arguments so full of the Science of this Philosopher, and reduce all that they teach, to the Understanding of the Greek and Hebrew Languages, *Lib. 1. c. 23. il tutto reducevano all' intendimento della lingua Greca e dell Ebreja.*

CAROLOSTADIUS cursed *Aristotle*, because he said that his Doctrine had corrupted all sound Divinity, *Lib. 3. c. 13.*—And *Luther* studied the Ruin of this Philosopher, *Machinava d' abbattere Aristotele nella Filosofia, Lib. 1. c. 3.*—This then is what lost them, namely, The not knowing how to adjust together the Policy of *Jesus Christ* with that of *Aristotle*: for whatever they say, 'tis most certain, that if *Aristotle* had not written, and had not taught the Church to distinguish very well, there would want at this Day many Articles of Faith, which that Church is indebted for to that Prince of Philosophers. *Noi mancavamo di molti Articoli de fede, Lib. 8. c. 19.* *Paul Suavius* thinks to make a jest of *Aristotle* by this Discourse, but Cardinal *Pallavicini* approves of it, and makes the Truth of it appear most admirably. It is certain, that there is a sort of zealous Persons without Experience in Civil Affairs, and in the present Course of the Politick World, *Lib. 16. c. 10.* who have no Lights that give this Experience, and who have their Understandings enslaved to vulgar Opinions; and that on the other side, there are People that know the World, and are artful in Practice. *Un buono prattichissimo negli affari del mondo, Lib. 1. c. 24.* Men that are not retired, nor accustomed to feed upon Ideas and Speculations: These Men, by an Habit that they learn from the Court of *Rome*, raise themselves above the vulgar Thoughts of others, *Introd. c. 6.* These are Persons of Practice and Understanding. *Personne pratiche ed intendenti, Lib. 21. c. 4.* They have their Eyes turn'd to, and accusom'd to the Affairs of the World. Oc-
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chi periti delle facende civili, Lib. 17. c. 10. The Difference betwixt the Views of these two sorts of Persons in matter of Policy is, that the Zealots upon all Occasions give into empty Ideas, and suffer themselves to be ravish'd into the Contemplation of abstracted and universal Forms, which have no Proportion with the Dispositions of Matter, and by Consequence are incapable of Success: But the other sort of Men keep themselves attentive to particular Circumstances, which are usually attended with Success. The former propose only speculative Regulations, and ideal Reforms, the Success of which is impossible. *Reformatione ideale & non riuscibile*, Introd. c. 10. But the latter propose a Reformation discreet, possible, and such as it is proper to succeed: *Reformatione discreta che poi successa de Padri stimo riuscibile: censura humana e non Ideale*.

HE gives us an Example of an extravagant and ideal Politician, in the Conduct of Pope *Adrian* the Sixth, in whom we see a Pope that bid adieu to Flesh and Blood; who was sincere and without disguise. But such an one is shewed not to be a proper Person to sit in *St. Peter's* Chair, because the Maxims of such zealous Minds ought to be regarded as extravagant Notions, as Poison pernicious to the publick Tranquillity. *Concette stravaganti, veneni della publica tranquillita*, Lib. 17. c. 14.

THE Roman Clergy allow no more of Him, than that he was a very good Ecclesiastick indeed, but a very indifferent Pope. *Fu ecclesiastico ottimo ma in verita mediocre Pontifice*, Lib. 2. c. 9.

BUT to return to where we left off, and to understand better what the Romans think to be the extravagant Notions which zealous Spirits have; let us consider those general Maxims which zealous Minds have imbibed, and which those Church Politicians call extravagant Notions: *Concette stravaganti*.

T H E R E

THERE are five Errors and poisonous Maxims in the scrupulous Policy of Zealots; meer Ignoramus's according to the World:

THE first is, That we ought to live in the Church, as we ought to live according to God; and that the Laws of the Church ought to be formed and regulated upon this Principle.

THE second pernicious Error is, That that which is best to be done, is best to be commanded.

THE third pernicious Error is, That the Church ought to be governed according to the Rules of Antiquity.

THE fourth, That the Church ought to be govern'd by the way of Councils.

THE fifth Error is, That the Church ought to be govern'd by every Bishop in particular; according to the Portion that falls to his share by his Bishoprick. Instead of these, Cardinal *Pallavicini* lays it down for a general Maxim, that Law-givers, in giving Laws, are to be regulated by the Disposition of the People, *Lib. 9. c. 9.* That *Form* (according to *Aristotle*) ought to be proportioned, according to the Disposition of Matter; *i. e.* That Laws ought to be proportioned according to the Humour of the People, and that we ought not to bring in *Ideas* founded upon what ought to be according to God; for that would be a Zeal of ignorant Persons. *Zelo imperito d' alcuni*, *Introd. c. 10.* That we ought not to confound that which is best to be done, with that which is best to be commanded; for that would be injoining Things that never would be followed; which would be Poison in Policy.

HE adds, that Law-givers ought to take care to get Use to follow their Laws, that it is ignorance to think Antiquity must be followed, *Lib. 21. c. 6.* or that they are to be govern'd by Bishops assembled in General Councils: For, on the contrary, there is no conjunction of Stars, whose Influence is more fatal to the World, than General Councils are to the Church.

Non

Non si puo imaginar conjunzione di piu pericolosa influenza, che un Synodo Generale, Lib. 16. c. 10.—

That it is seditious Doctrine, to pretend that the Church ought to be govern'd by Bishops; for that would make Bishops common with the Pope. *Quella seditiosa dottrina, Ibid.—* Whereas the Pope is to the Church, what an human Soul is to the Body; it informs it, it animates it, it directs it, and rules all Things about it with a despotick Power, without controul.

THE first Error of ignorant Zealots is refuted by that Rule, that Laws ought to be changed accordingly as People approve or disapprove of them, *Lib. 23. c. 11.* And to judge of the Inclinations of the People, we are to consider what Inclinations they would have, if their Nature was sound; but we are to consider what Inclinations they have in their corrupt Conditions: For God will not tear from our Hearts the Inclinations we bring into the World by our Births. *Non vuole Iddio suellere da gli animi le innate inclinazioni, Lib. 1. c. 28. N. 20.*

FOR this Reason, the Love of Riches is to be encouraged in the Church and Church-men; and the Riches of Ecclesiasticks ought not to be employed for the Solace of the Poor; because Riches are grateful to the former, and because the Thirst after them keeps the latter in perpetual Employ and Business, *Lib. 9. c. 9.* And the making them Rich, is contrary to the Happiness of the Common Wealth, and the Institution both of God and Nature, *Ibid.—* The same Reason teaches us to love Pleasures of the Body, or delicate eating and drinking. *La Natura medesima insegnò questa prudenza invitando gli buomini à mantener la propria vita col diletto del cibo, Lib. 9. c. 9.*

THEREFORE a Religious Politician ought to cherish the Inclinations to Pleasure, which corrupt Nature has imbib'd; for *non vuole Iddio suellere da gli animi le innate inclinazioni, Lib. 1. c. 25. N. 20.*

SHOULD a Man be perswaded, that he is obliged, in the Use of Creatures, to like only and precisely that

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which is necessary to frame the better an Action of Virtue, and to renounce all sensual Pleasures, that might be had in the doing of such an Action of Virtue; it is manifest, that then a Christian Life would be a continual Mortification; and all the Ardor that makes them act in this World to gain Preferment, to grow rich, and to enjoy human Happiness, would be dead: Now since this would be the Ruin of the Policy of the Court of *Rome*, (which is the most excellent of all Moral Virtues) whose Object is carnal Happiness, Riches, Honours, and sensual Pleasures; it must not be allowed of. Therefore, as the *Pagans* proposed to corrupt Nature, Pleasures which nourished Vices attached to Idolatry; the Church ought to propose to Christians, Pleasures which serve as a Remedy to Idolatry; and as it were Pleasure for Pleasure: And since if both these Pleasures were equal, Nature is so corrupt, that it would prefer Idolatry to the worship of the true God; the Church is to take Care to propose to People, Pleasures of a more refin'd Taste, and of greater Delicacy than what can be found out of its own Communion, *Lib. 1. c. 23.* This then is the religious Policy (say they) which *Jesus Christ* is come to establish in his Church; namely, to signalize his People upon Earth, by a Prerogative of Pleasures. *Questo governo designato da Christo per segnalare in terra con manifesta prerogativa il suo popolo, Lib. 1. c. 25.* — To confirm this, they establish a Maxim, That Men ought to be governed according to the Bent of their Nature. *Dovendo governare gli buomini, quali Iddio e la natura gli producono al mondo, Lib. 9. c. 9.*

THE second Error of ignorant Zealots, says he, is, That the best Thing to be done, is the best to be commanded: whereas, according to the *Romish-Church-Policy*, it is better to command that which is according to Nature, than that which were better to be done according to God.

THE Law is the Rule, which in the time that it was made, was reputed the best to go by, and to govern by: and

and ignorant Zealots would have a general Law to observe Laws formerly established, as being the best Thing that may be done. It was also a Petition that one of the Embassadors of *France* had to make to the Council of *Trent*, that the Regulations and Laws of Councils might be observed so exactly, that they might not fall under the Power of Dispensations; but this Demand, says Cardinal *Pallavicini*, was intended to sap the Foundation of the Monarchy of the Church, *Lib. 19. c. 11. Laquel domanda tendeva ad abbattere la Monarchia della chiesa.* This was the twenty eighth of the thirty four Articles of the Reformation, which these Embassadors propos'd to the Council; namely, That they (the Court of *Rome*) should not dispense with Marriage in the Degrees prohibited, unless in favour of Kings and Princes, for the Publick Good.

It is easy to see the Poison of this Error, according to the Principles of that Church, that that which is the best to be done, is the best to be commanded: for whether we consider it in reference to the Divine Laws, which influence the interior Affections of the Heart; or whether we consider it in reference to the human Laws of the Church, which can only direct external Actions, it is altogether pernicious. For as to the interior, it is certain, that to love God by a theological Act of Virtue, and to place our Affection more upon Him, than any other visible Good or Being, is the best Thing that can be done: but it is not, according to them, the best Thing to say that God has so commanded it; because such a Commandment would not be accommodated to the Condition of the greatest part of Men that are in that Church; who place their Affections much more upon what they see, than what they see not. *Molti maggiormente s' affectionano à quel che si vede che à quel che si crede, Lib. 9. c. 9.*— This Law of Love would not be agreeable to them, as being corrupted in their Nature. In like manner, to tend to the Perfection of this actual Love of God, would

be assuredly the best: But it would not be the best, to preach that we are commanded so to do, in the Opinion of the *sacred* Conclave.

THEN if we consider this Error in regard to the human Laws of the Church, which can only regulate exterior Actions, 'tis certain that it is the best way to observe all the Canons of the Church indistinctly, according as the Council of *Trent* decreed, *Seff.* xxv. c. 18. But it is not the best way to command the Observance of all the Canons of the Church; because such a Command, when enter'd into a Law, would take from the Princes of the Church the Power of derogating from the Canons, and of granting Favours to those they had a mind to oblige, *Lib.* 7. c. 2. Now to take from Princes such a Power, is a most pernicious Thing: therefore 'tis a most pernicious Thing to maintain, That the best Thing to be done, is the best Thing to be commanded.—If the Pope would observe the Laws made by the Council of *Trent*, nor dispense with them when he thought convenient, the Source of his Benevolence would at least half be pass'd over in silence, and almost dried up. *Se'l Papa vuol' osservare quelle leggi il fonte della sua beneficenza asciugasi per met à* *Introd.* c. 10. And again; We must know that the Power of doing a Kindness, is one of the chief Hinges upon which rolls the Veneration due to Power. *La facolta di benefacere, unde due Cardini sopra cui sostienfi la venerazione de Principati*, *Lib.* 23. c. 3. To destroy these, must be a Thing of vast Consequence; since the Foundation of that Church is built upon the Authority of the Pope. *Del qual governo, la base è l'autorità del Pontefice*, *Lib.* 1. c. 25.

WE must own, that what is best to be done, is most desirable to be done; yet we must own too, that that which is most desirable is not always most possible. *Piu desiderabili che possibili*, *Lib.* 19. cap. 11.—And Laws, as has been said, must be suited to the Nature and Condition of Men, as they are in a State of Corruption,

ruption, not as they best suit with the Worship due to God: For this Reason, we are to measure what is Right by what is Fact, and not weigh the Fact by what is Right; for Right being of itself immoveable, he who will fix there can go no further, and do no great Matters in the Affairs of this World: for which Reason, this pernicious Error of ignorant Zealots ought by all means to be refuted.

THE third Error of ignorant Zealots is, That Antiquity ought to be regarded as a Rule for the Conduct of the present Church. But this Error comes from the Instinct of the Devil: For 'tis a Folly to believe, that that which is most ancient is the best. The ancient Laws were only made for the Infancy of the Church, *Lib. 18. c. 15. Coloro che volevano rinovare tali usi antichi, muoversi per l'istinto del Diavolo, Lib. 21. c. 6.* This was publickly maintain'd by Father *Diego Lainez*, in the famous Discourse that he made to the Council of *Trent*: and tho' the *French* made a Demand for such a Restoration of Discipline, yet he doubts not but that the Miseries which overwhelm'd *France*, was a just Judgment for their so doing in the Council of *Basil*. He adds, that the ancient Discipline ought not to be renew'd, because it had been laid aside for Inconveniencies that were found in such Observances, *Ibid.* And Cardinal *Pallavicini* maintains it to be a great Folly to imagine, that what was ancient is better than what is at present. *E grande folia, il credere, che tutto l'antico fosse migliore del moderno, Lib. 23. cap. 10.*

FOR what was done formerly, was done in the Infancy of the Church, but Infancy has never the Advantages that Age produces; so that it would be a grievous Error to establish the ancient Customs and Discipline of the Church, such as were in the Apostles Times, and in the first Ages; this would be to make the old Church a Child again: How can a Person advanced in Years take to the Breast and Leading-strings?

Ne il giovanni potrebbe tornare al vitto che uso bambino, Lib. 1. c. 25. N. 17. So that Antiquity is no Rule.

It would be a ridiculous Blindness, and an Extravagance insufferable, to propose to retain the old Practices and ancient Simplicity of the Church in Councils. *Onde s'ario sciocchezza derisa ritener lo stile de antica simplicita, nelle Ecclesiastiche radunanze*, Lib. 6. c. 4.

THIS Principle was fully approved of by the Fathers of the *Trent* Council, when they left the Divine Matters that they were handling, to entertain with Balls and Dances King Philip II. in his Road to Spain, Lib. 11. c. 13, 15.

BUT *Constantine* did not dance in the Council of *Nice*, nor *Theodosius* in that of *Constantinople*, &c. nor *Martian* in that of *Chalcedon*; nor did the Fathers assembled leave the Synod to entertain them with Balls.

ALEANDER, the Nuncio of Pope *Leo X.* in the Diet of *Worms*, said openly, " But perhaps some
" will ask, Did they live so in former Times? I'll
" answer, (*says he*) that by this way of reasoning,
" Men may be perswaded to live upon Acorns, because
" 'tis said that Men formerly lived on them. By the
" same Reason, (*continues this Nuncio*) we might per-
" swade Princes to live as the first Founders of States
" did, without Guards, without Antichambers in their
" Palaces: we might exhort Princesses and their
" Daughters to wash their Linen, to spin, and knit, as
" *Augustus's* Daughters did formerly with their Mo-
" ther; because that that Master of the World would
" wear no Clothes, but what were wrought by his
" Daughters.—As the Complexion is changed accord-
" ing to Age in an human Body, so do Customs in
" the World. The Rules of Architecture are different
" now, from what they were 400 Years ago, and so is
" the Art of Painting, and the Science of Musick.
" *Altri tempi altri costumi*, Lib. 23. c. 10.

THE World being now very much refin'd, the Civil and Political Commerce is also improved : and it is thro' common Consent that this Political Change has been introduced into the Manner of treating Ecclesiastical Affairs, *Lib. 6. c. 4.*—In effect, Men of this Age have Inclinations conformable to it, not conformable to former Times : therefore in Ecclesiastical Affairs, they should have their Usages and Customs conformable to the Time present. *Gli huomini con l'inclinazione che di fatto hanno e non quali furono à tempi andati, Ibid.* And,

No body ought to say that the World is worse now than it was in Times past ; such Sayings are theatrical Songs, and Lamentations of the Vulgar. *Il dire che 'l Mondo presente sia peggiore dell' antico, sono proverbii delle comedie e querele del volgo.*—A Man must want Learning to believe it. *Privo di erudizione che cio credesse, Introd. c. 8.* to have *intelletto schiavo dell' opinioni vulgari.* So that it is false to say the World is more corrupt now, than in the first Ages of Christianity ; and tho' there are more wicked now, there are also more good, as the Church encreas'd : And if there be not so many Saints, there are more saved. *Se questo piu feconda di Santi quella è piu abundante di salvi, Lib. 1. c. 25.*

THESE Words are remarkable ; *Io mi confido che la lezione di questa mia historia ove non partorisce altro frutto, levarà uno scandalo assai commune da persone zelanti ma inesperte negli, affari, civili, e nel corso del presente Mundo politico : cio è perche i Papi non usino à nostra eta di raunare i Concilii come usavasi per altri tempi, e come persuadono i canoni, Lib. 16. c. 10. i. e.* That the reading of this History, will at least take away one Scandal, which is risen from the Pope's not calling Councils, as in former Times.

PROVINCIAL Synods are difficultly called ; and if they are called, they are apt to degenerate into National Councils, with great Danger to the Church. *Ma*

ben si ne sequerebbono e Nationali con grave rischio della chiesa. — Concilio Nazionali sempre abborrito da Pontifici, Lib. 14. c. 12.

AND as for General Councils, they are very bad. *Nel cielo mystico della chiesa non si puo imaginar' una conjunzione di piu pericolosa influenza che un Sinodo generale, Lib. 16. c. 10. i. e.* No body can think of a Conjunction of more dangerous Influence in the mystical Firmament of the Church, than a General Council. But there are other Reasons against keeping Councils :

REASON I. Where most People assemble, there are most Opinions ; and where there is diversity of Opinions, there rises Discord and Disputes : Therefore Councils are not to be kept.

REASON II. Every Body of Men, how holy soever, includes abundance of Ignorance, and this is a fruitful Source of Passions ; and tho' they should be Kings or Princes, yet there is a Populace in Kings ; and the greater the Assembly of the Populace is, the greater is Passion and Ignorance : and therefore such Assemblies should not be.

REASON III. The Authority of a common Bishop, is much less than that which the Purple gives to a Man of Quality, (*Lib. 20. c. 2.*) *Tal' bassezza d'autorità qual convenisse ad un ordinario vescovo e non ad un nobilissimo proporato.* The Pope is chosen not by these little Bishops, who are taken out from among some poor Priests, of some unknown Diocese, of which the Multitude is infinite, *Lib. 1. c. 25. Una multitude immensa di piccioli vescovi eletti non frà un senato di Cardinali, e da un senato di Cardinali ma da volgari Preti d'un angusto territorio, Lib. 1. c. 25. N. 15.*

AND what can be hoped for from a Multitude of such Bishops ? *Chi puo sperare cio in una moltitudine di piccioli vescovi ?* Cardinals are educated in Opulency,

lency, and in the Court of the Pope, which is that of all the World: They have the Knowledge of the Affairs of all Churches of the Universe; there, from all Parts, is a concourse of Courtiers, well versed in Politicks: the Mind is there refined: But these little Bishops are confin'd within the strait Territory of their Diocesses, where they live upon little or nothing. *Che si contentino di confinarsi con poche rendite in un angusto territorio nelle terre particolari, senza affinarsi in dottrina ed in senno nell' eccellente scuola della frequenza*, Lib. 8. c. 17.

WHAT Erudition can be expected in this Baseness of Life and Education, that may render a Bishop capable of reasoning in Council upon Politick Things, that he does not understand? What can teach such Men how to give Laws to the Universe? How can they avoid being made Fools of, both in publick and private Conferences, when they come to discourse with Genius's the most refin'd in Politicks?

REASON IV. A multitude of Prelates met together, without any Experience, may produce irregular Sentiments, and Projects tending to the Disturbance of the Church. *In una moltitudine di persone per lo piu non esperte del governo de' Popoli, si potera dubitare che sorgessero concetti stravaganti e di gran disturbo al ben della chiesa*, Introd. c. 10.

So it happen'd in the Council of Trent: *Vescovi raunati in Trento, i piu de loro, inesperti degli affari mondani*, Lib. 5. c. 25. *I vescovi chi per imperizia di maneggia chi per indiscretione di zelo*, &c. Lib. 6. c. 7.

IT were to be feared, that Disputes from such Meetings would arise, between the Supremacy of a Pope and a Council, as once at Basil. *Era da temersi che non si refuscitasse la fastidiosa disputatione della maggioranza tra il consilio il Pontifice*, Introd. c. 10. And this would be a Seed of lasting Divisions in Church Government.

REASON

REASON V. Since a Reformation is expected from a Council, a Council may push a Reformation on to Ideas impossible to be practised. *Quella reformatione ideali non riuscibili*; to the great Disturbance of the Publick.

REASON VI. Every Multitude is apt to run into one Extreme or other; and therefore, lest they should make Laws upon either Extreme, 'tis good they should not meet. Pope *Pius IV.* in his Instructions to his Legates, compared the Bishops of *Trent* Council to run-away Horses in a Chariot, which were not to be opposed full in the Face, for fear of doing more Mischief. *Una carrozza tratta da cavalli*, Lib. 9. c. 10. And therefore, as they are only intended to draw the Pope's Coach of State, they are not to come together loose and in free Councils; but to be kept under proper Restrictions.

REASON VII. 'Tis a common Proverb, That Communities and Children ought to be well done to, against their Wills. For People incorporate into a Community, are not capable of governing themselves; or else they had never been such Fools, as to put their Liberty under the Command of a Master. *Se i Popolo sapessero e potessero governarsi da se, non sarebbero stati si folli che havessero soproposti i dominanti*, Lib. 7. c. 10. How then can they give Laws to others, who cannot govern themselves?

REASON VIII. No Body is ignorant what Power Fear and Hope may have upon a human Mind. Now common Bishops being subject to temporal Princes, how can they be free from having an Eye on temporal Respects? In effect, Pope *Pius IV.* when he did not leave the Bishops at *Trent* their Liberty, he gave no other Reply to their Complaints, but that Kings and
Princes

Princes let them have much less than he did : So that their Servitude being no more in question, they were to choose their Master.

REASON IX. To verify this shameful Servitude, it will suffice to relate some Passages of the Council of Trent : 1st, *Martellus* Bishop of *Fesulanum* having complain'd, that by means of Pensions impos'd upon Bishopricks, and Privileges granted to Religious Orders, *non restar, ad essi quasi altro, che nome vano di vescovi*, (Lib. 7. c. 4.) Cardinal *Farnesi* answered in the name of the Pope, That as to the Impertinencies of the Bishop of *Fesulanum*, his Holiness thought it convenient to proceed no otherways against his Impertinencies than by a verbal Reprimand, (*Ibid.*) 2^{dly}, The Bishops of *Cadiz* and *Della Cava* were treated in the same manner ; *Da Legati, dal Viconti e dal Cardinal Borromæo furono chiamati impertinenti.* 3^{dly}, The poor Bishop (*d'Alliste*) drew upon himself the Displeasure of Cardinal *Simonetto*, for saying, that Bishops were instituted by *Jesus Christ*. *Onde il Cardinal Simonetta gli disse ch' egli era insolente e che desce ormai luogo parlare a gli altri ; i. e.* He was an insolent Fellow, and that he should hold his Tongue, and let some body else speak, *Lib. 19. c. 5.* 4^{thly}, The Bishop of *Budoa*, in speaking his Opinion of some Points, alledged the Words of *Solomon*, *all Things are Vanity* ; and upon this the Legates wrote to the Pope a Letter to complain of him : *una lettera ignominiosa* ; calling him Fool and Buffoon. Upon which his Holiness order'd, if he could not be reclaim'd, that he should be expelled as one scandalous : *Il mandassero via espressamente come scandaloso*, *Lib. 20. cap. 2.* Thus common Bishops are called Fools, Buffoons, insolent Fellows, Impertinents, Coach-Horses, usefess to the Church, &c.

IN fine, 'tis plain that the Court of *Rome* dreaded the Meeting of the Council of *Trent* ; so says the Cardinal, *Io credo veramente che dalla corte di Roma fosse temuta, ed ancora in qualche tempo aborrita la convocazione del Consilio*, Introd. c. 10. and the Reasons were, That as other Princes do not assemble their Estates General without an extreme Necessity, because of what may happen thro' Diversity of Minds ; so it would be to tempt God, to assemble a Council without the same extreme Necessity. *Sarebbe appunto un tentare iddio*, Lib. 16. c. 10. nay, it will evidently endanger a Schism in the Church ; *è un far congregazione che minacciasse evidente rischio di convertirsi in disgregazione della chiesa*, Ibid.— Besides, it can have no good Success ; for it is evident, that the Reformation established by the Council of *Trent*, in regard to Dispensation in Marriages, is very moderate, (*Introduit.* c. 10.) yet Experience, in fact, will not allow it to be observed. *Stata l'esperienza del fatto*, Lib. 23. c. 8. Pope *Pius V.* (a Saint) allowed this to be a good Reason for such frequent Dispensations ; and for dispensing with the Enjoyment of a multitude of Benefices, contrary to the said Council : The Reason is very good, because if the *Roman* Senate were deprived of those Abbies and Pories, it would remain deprived of Sustenance and Provision. *Senato Romano privo di quelle Badi, rimanerebbe privo del vitto*, Lib. 12. c. 13. Now the Council of *Trent* had not this Splendour of the Court in view ; therefore what Good could be hoped from such a Council ? Besides, the Council decreed, that no Dispensation should be granted, unless there was *urgens justaque ratio* ; and then it should be given *gratis* : but neither of these is observed, thro' the politick Prudence of the Court of *Rome*.

THE Council of *Trent* confessed, that the Way to govern the Church was not that of Councils ; and that the Laws they made there, were subject to the superior Authority of the Bishop of *Rome* : so both in the Beginning

ginning and End they declared *Salva in tutto l'autorità della sede Apostolica*, Lib. 23. c. 3, & 8.

Of BISHOPS.

THE fifth Error of Zealots is, the Divine Right of Episcopacy. Now here is no question of Episcopacy as to the Power of Order, for that is common to all Bishops of Divine Right: tho' there are some Writers of the Church of Rome, who maintain that the Character is not different from that of Priests. The Question is, of the Power of Jurisdiction: Zealots pretend they have received this from Christ, immediately; and that Episcopal Jurisdiction is of Divine Right. But this would destroy the Authority of an universal Prince over the whole Church. *E pero che non fosse un solo principe di tutta chiesa ma tanti principi universali quanti vescovi.* By consequence, this Doctrine must be seditious, *questa dottrina seditiosa*, for these Reasons:

First, IF the Bishops have their Jurisdiction *Jure Divino*, it would follow, that the Pope could neither take it away, nor restrain it, nor amplify it: for a changeable Jurisdiction cannot be of Divine Right. *Perci che quella el' è tale non è variabile della volontà e della potestà umana*, Lib. 18. c. 15. yet the Pope does reserve Cases, Places, and Persons, by Privileges, Exemptions and Ordinances, without Foundation or Reason; and if such were null, what Disturbance would there be in the Church? *Sarebbe casa di grande perturbazione si tali suoi ordini irragione voli fossero nulli*, Lib. 19. c. 6.

Secondly, BISHOPS are bound to obey the Pope, tho' his Orders be unreasonable; for the Pope is their Lord upon Earth, as S. Charles Borromæus styles him, *Nostro Signore*, Lib. 21. c. 5. therefore they are not of Divine Authority. And if it were so, *ciascun vescovo nella*

nella propria Diocese, Lib. 1. c. 25. what dreadful Contradiction would there be in the Laws, Ceremonies, Customs, and Faith too? *Qual contrarieta sorgerebbe di leggi, di riti e fin di fede tra i fedeli*, Ibid.

Thirdly, THIS Point being debated in the Council of *Trent*, was not decided: for had it been defin'd in the Affirmative, the Pope could not reserve to himself the Collation of a Benefice in the Diocese of another Bishop; he could not exempt Inferiors from the Jurisdiction of their Ordinaries; he could not translate Bishops from one Diocese to another, except where the Canons allow'd it. *O transferir un vescovo de una Cathedrale all' altra*, Lib. 29. c. 6. These Reasons hinder'd the Question from being decided.

Fourthly, THERE is a great deal of Difference betwixt the Extent of Power granted to the Pope, and that which is granted to Bishops; because the Popes are ordinarily pious and wise, have Remorse of Conscience, and a Sense of Honour: but other Bishops are subject to Passion, *Lib. 19. c. 6.*

Fifthly, BUT the greatest is, that were the Bishops of Divine Right, they would be obliged not to obey the Pope, if his Ordinances were not founded upon just Reasons: They could not admit of Dispensations, without Cause, and given *gratis*, according to the Canons: they must have remorse of Conscience for receiving them otherwise; and be in a perpetual uneasiness of Mind, for admitting what they know was not lawful: But as it is, they do receive these Dispensations without just Reasons, and pay for them too, to avoid such terrible Agonies as Sin must produce. Therefore the Jurisdiction of Bishops should not be of Divine Right, because that his Holiness can make all their Consciences easy.

FROM

FROM these Reasons it follows, that there is an infinite Difference betwixt Episcopacy and the Papacy; for Bishops hold all their Jurisdiction from the Pope, and he grants them but what Part he pleases. *Di cui egli fa parte a minori Prelati*, Lib. 18. c. 13. but all Jurisdiction is in him, as the Fountain-head; *tutta come in suo fonte nel summo Vicario di Christo per cui descendesse negl' inferiori Prelati*, Lib. 24. c. 12. other Bishops are in lesser Rank, in an inferior State, says St. Charles Borromæus; *minore stato, Prelati minori, vescovi minori*, Lib. 2. c. 27. The Name of Vicars of Christ, does not belong to little Bishops; *non essersi lasciato il nome di Vacario di Christo à vescovi minori*, Lib. 19. c. 12. they are but a Multitude of little Bishops, *una multitudine immensa di piccioli vescovo*, Lib. 1. c. 2.

IN consequence of this, a little Bishop has little Power, and little to do. The Pope reserves to himself all grand Affairs, leaving nothing to Bishops, but Power to dispense with Banns of Marriage, to grant Monitories, to visit some lesser Nunneries, and such like; or to avoid Disputes, he permits them to act as Delegates of the Holy See; because the Pope being employed in the great Affairs of the Universe, cannot amuse himself in *Bagatelles*: and as for making a further Republick of Bishops, and placing full Jurisdiction in every one of them, *Aristotle* has sufficiently refuted it. *E pure una tal Republica con evidentissime ragione vien refutata da Aristotele*, Lib. 6. c. 3. and what is contrary to *Aristotle's* evident Reasons, cannot be conformable to the Institution of *Jesus Christ*; *come si la chiesa di Christo predicasse chè contrario a l'insegnamenti d' Aristotle*, Lib. 9. c. 9. that would be a Chimera, *una chimera impossibile*, Lib. 6. c. 3. a deceitful Invention, *una invenzione bugiarda, un caos di confusioni con verità Babylonia*, Lib. 1. c. 15.

THIS

THIS may suffice to form an Idea of the Principles of the Church of *Rome*: It remains that we consider its Government.

S E C T. II.

Of the Government of the Church of Rome.

Of the P O P E.

II^{ly}, THE Government of the Church of *Rome* is in the Pope; because the only Rule of the Politick Government of that Church is, its Happiness according to the Flesh, both in this World and the next, under the Authority of one sole Monarch of all the Universe, who is the *Pope*; to whom all Kings and Princes are tributary and subject; who has for Patrimony all the Riches of the Universe; whose Honours and carnal Pleasures make both the Splendour and Happiness of the Church. *Jesus Christ* merited these for him, by the Effusion of his Blood, to make it visible, perpetual, and remarkable, as the most happy, according to the Flesh, of all other Republicks, which are, which will be, or which have ever been.

JESUS Christ has instituted in his Church the most excellent Form of Government, which is this Monarchy, (*Lib. 8. c. 17.*) for this Reason, the Popes are said to reign at *Rome*, *regnare in Roma*, *Lib. 2. c. 9.* and their Kingdom is called the Kingdom of the *Vatican*, *regno di Vaticano*, (*Lib. 2. c. 6.*) and Cardinal *Pallavicini* styles the Pope, a *Viceroy of God*; *Vicere d'istra ordinario valore*, *Lib. 24. c. ult.*—He has the Dominion of the whole World, *il dominio de l'intero Mondo Christiano*, *Lib. 6. c. 4.* He is the Monarch and Lord of it, *Monarca e Signor del Mondo*, *Lib. 6. c. 3.* in such sort, that the whole World is an Empire of which he is the Emperor, and which has for a Basis the Veneration of Kings, and all other Emperors, who
are

are his Subjects. *Quella veneratione ch' è la base del loro Imperio*, Introd. c. 16.

THE Pope is this Sovereign Monarch, because Emperors and Princes have own'd him as such, by kneeling to him, *Lib. 12. c. 3.* and by kissing his Feet, *Ibid.* they acknowledge him as supreme Magistrate over all Men: *Magistrato supra umano*, *Lib. 7. c. 14.* and that he was to be adored as Most Holy, and the Mediator betwixt God and Man. *Cbi dev' essere adorato con supra nome di santissimo e Messano fra il cielo e la terra*, *Lib. 1. c. 5.* For this Reason they adore the Pope's Hands, *adorato sua mano*, *Lib. 24. c. ult.* they adore his Crown, *corone Pontificiale*; and his Diadem, *si tratta di mantener l'adorato diadomate, nel fronte al mio principe*, *Lib. 14. c. 10. & 1. c. 25.* In short, he is looked upon as our Lord, *nostro Signore*, *Lib. 21. cap. 6.*

THE Pope's Monarchy is over the whole World; because without him, the rest of the World is but as the Trunk of a Body without a Soul, which keeps the whole Frame in motion. *Che portrebbono li mari ed a piedi, si voi riceveffero tutta la direzione e tutta la forza d'un solo capo?*

WHICH shews, that the Power of the Pope is indepent of all human Creatures, and is without Bounds; and as the Soul extends itself to all the Parts of an human Body, so does his Power into all Parts of the Universe, and is independent. *Autorita illimita & indipendente*, *Lib. 8. c. 17.* 'Tis to be adored, *con debito adorarla*; 'tis a Power more than human, *supra umana sua dignita*, *Lib. 24. c. ult. Stato quasi divino*, *Lib. 1. c. 2.* And as the Members of the Body are to obey the Soul without asking any Reason; so the Pope is to be obey'd, even in unreasonable Things: In this supreme Quality, he has for Patrimony all the Goods of his Subjects, and can dispose of them as he pleases; and therefore Kings and Princes are tributary to him: and he may dispose of other Persons Estates as he pleases,

per ragione propria. He has also Power to constrain People to receive the Sacraments. But the first Thing necessary to the Administration of the Sacraments, is a convenient Maintenance of the Minister ; therefore the Pope (who is the first Minister of the Sacraments, and as he has Power to force People to such an End, has Power to force People to Means tending to that End) can force the Christian Universe to pay him Tribute, competent for a Maintenance of his Grandeur.

THE Pope is not obliged to give any Reason for what he does. *Con autorità di comandare alle persone e di maneggiare le robe per ragion propria ed eziandio con altrui repugnanza,* Lib. 6. c. 3.

BECAUSE the Pope often wants Force to make himself obey'd, and his Authority respected, therefore the Pope, to succeed in his Designs, ought to agree even with the corrupt Inclinations of his People. *dovendo egli governari gli huomini quali Iddio e la natura gli producono al Mondo,* Lib. 9. c. 9. And People under the Pope's Dominion need to fear nothing, unless they fall into open Heresy ; *tal che non può temere ne de forze ne dalle volonta di si falli huomini se non in caso d'un' aperta sua rebellion contra Dio,* Lib. 12. c. 3.

ALL the Power of the Pope and his Ecclesiasticks, depends upon the Veneration of the People, and for this Reason they ought to abstain, by an exemplary Life, from all Air of Excess, Immoderation, and Violence. *Gli ammanisce à conservarsela con la vita esemplare e ad astenersi da cio che habbia dell immoderato o del violento,* Lib. 12. c. 3.

THE Pope is not Master of the supreme Apostolick Power, but only Keeper of it. *Primato Apostolico non ero Signore, ma custode,* Lib. 3. c. 12. Nay, all that the Pope does, according to Pope Paul IV. becomes honest and lawful, by virtue of his immense Power : *Che tutto l' ampiezzo del suo potere fosse anche la misura*

sura di saggiamenta escercitarlo, Lib. 14. c. 13. To preserve this Sovereignty with Intrepidity, is the best Thing that can be done, either by Pope or People. E per nico avviso la piu commendabile operazione, che possa fare la politica virtuosa, &c. Lib. 5. c. 16.

NOW to see what is convenient for the Grandeur of the Pope, who is Vicar of *Jesus Christ*, Viceroy of GOD, Emperor of the Universe, Lord and Monarch of the World, King of Kings, Lord of Lords, Vice-God, and visible God upon Earth, we are to consider,

THAT the Goods of Kings are all his Patrimony, or else the Goods of Subjects would not be the Patrimony of Kings: and it is not lawful to substract any thing from him, which is convenient for the Maintenance of his infinite Grandeur, *Lib. 23. c. 3.*

THAT it is God's Will, that all Things should be adapted to the Rank which they hold in the Universe; and so 'tis proper that a Cardinal should hold a Rank equal to his Purple, and not that Mediocrity of Power which suits only with an ordinary Bishop. *Tal bassezza d' autorita qual convenisse ad un ordinario Vescovo, e non ad un nobilissimo porporato, Lib. 20. c. 3.* and the Church can force the Faithful to the Maintaining of their Ministers; *li puo costringere à tutto il necessario, com' è in primo luogo la sostentazione de Ministri, Lib. 17. c. 10.* and can therefore exact from the Universe necessary Contributions, proportion'd to the Grandeur of the Ministry; *Quali richiedonsi alla grandezza della sua amministrazione, Lib. 1. c. 25. Questi tributi raccolti da ogni piese Cristiano queste contribuzioni di tutto il Mondo Cristiano, Lib. 2. c. 6.* and that which is convenient to the Grandeur of the Apostolical Principality, is as it were the Source of all Profit and Temporal Happiness, even according to the Flesh. *Fonte d'utilita temporale secundo la carne in quel modo che è piu conforme eziaudio al humana felicità, Lib. 23. c. 3. & 1. c. 25.*

Of CARDINALS.

THE Government of the Church of Rome under the Pope, is by Cardinals, who are esteemed superior to all but Kings; *Cardinali che si stimano in Roma superiori ad ogni Principi minor de Rè*, Lib. 9. c. 9. *Tanti altri gran senatori venerati con reali onoranze*, &c. Lib. 1. c. 8. *i. e.* Cardinals, who are deem'd superior to all Princes, less than Kings,—so many great Senators respected with Kingly Honour.

GLORIOSI Cardinali, Lib. 6. c. 4. *Prælati loro inferiori*, Lib. 9. c. 10. *Piccioli Vescovi*, Lib. 1. c. 25. *i. e.* Glorious Cardinals,— Prelates their Inferiors: Little Bishops.

THE Order of *Cardinals* is the Mirror and Rule of all inferior Orders. Upon the Actions, and Example, and Reputation of the *Cardinals*, depends all the Good and Honour of the Church. *Dall' opera, dall' esempio, e dalla reputazione di essi, pendesse il bene & l' onor della chiesa*, Lib. 20. c. 8. Hence it may be concluded from *Pallavicini*, that Ambition and Thirst after Grandeur and Honours, which generally appear in the Lives of great Men, are not monstrous Vices; opposite to the Order of Cardinals: for he calls *Ambition* elsewhere, *Vizio splendido ed universale à Grandi*. The same he infers, from what the Council of *Trent* decrees concerning the Bishops of that Church; especially since he affirms, that the Hope of Ecclesiastical Preferments, occasions the budding forth of all Virtues; and such Virtues too, as never appear'd in any Republick of the World. *Il qual stimulo alla virtù, non è ò fù mai sì forte in verun altro principato dopo la creazione del Mondo*, Lib. 12. c. 3. He adds, *adunque l'abondanza di questi beni è Mammella per nutrir la virtù nella chiesa*; *i. e.* The Abundance of good Benefices are like the Breast to Children, to nourish Virtue in the Church.

'TIS

'TIS this Hope of great Rewards, that makes so many of their Nobles and Gentry enter into the Ecclesiastical State; such Rewards are, *ed è peso tanto gravi consiglio difficillimo della continenza; i. e.* Such are a Balance to the grievous Undertaking of Continency, *Lib. 8. c. 17.* The want of this Hope, *harebba ritenuti molti nobili dalla vita Ecclesiastica, i. e.* The want of this Balance would have kept many Noblemen from the Ecclesiastick State, *Lib. 23. c. 3.* And tho' a State of Celibacy contributes much to heavenly Contemplation; yet, according to his Principles, so many Noblemen would not have applied themselves to that Heavenly Contemplation, if they had no Views of gaining great Benefices to make up corporeal Happiness: consequently, *la prudenza politica non repugna casi alla pietà Christiana, Lib. 15. c. 6. (i. e.)* Political Prudence, in such Cases, is not against Christian Piety. For,

THE Excellency of Angels is, not to want Servants, but that of Men is, to abound with them: *Angelorum est præstantia qui famulis non indigent, famulis carere; Angels do not want Servants, and this is their Property; but alas! to those who want them, 'tis an Excellency to abound in the multitude of them; sed Hou, quibus sunt opus, præstantia est supra quam indigeant iis abundare; i. e.* so translates *Joan. Baptistæ Giatinus*, this passage of this History of the Council of *Trent*) *Lib. 13. c. 3.*

As to the Objection, that it is owing to the Infirmary of Mankind to want many Things, 'tis answered out of *Aristotle's* Philosophy, that Arts were first invented to serve the Necessities of Men; but then Ingenuity adds to Invention other Things, that may serve the Happiness of this Life. *Insegna il filosofo prima essersi ritrovate, le arti che sovengono alle necessità, e dipoi rivolto l'ingegno all' invention di quelle che servono alla felicità della vita, Lib. 8. c. 17.*

AND thus the Plurality of Benefices is to the Church, what the Breast is to Children, they nourish abundance

of Virtues: *Adunque l'abundanza di questi beneficii semplici è la mamella per nutrir la virtu nulla chiesa,* Lib. 8. c. 17.

CAN the Church be blamed, for imitating Almighty God in the Old Testament, who promised earthly Rewards? *possi perciò riprender la chiesa s' stella ad imitazione de cio che faceva Iddio nel vecchio testamento s' accomoda all'imperfezione umana ed alletta eziandio con premii terreni à pigliar i legami dello clericale e le fatiche de ministerii Ecclesiastici,* Lib. 9. c. 9.

TO talk of renouncing all worldly Satisfactions, in hopes of being happy for Eternity; to talk of *Job* being happier upon his Dunghil, than *Solomon* upon his Throne, are a sort of fine Speculations, and of the Number of those Forms that bear no relation to Matter; they are *Platonick Ideas*: *lasciamo i discorsi poniamo il negozio in prattio,* Lib. 9. c. 9. Has Jesus Christ, in the Government of his Church, taught any thing contrary to *Aristotle*, and the Wisdom of the ancient Sages? Did God the Father teach Things contrary to what his Son taught? Is one Wisdom contrary to another? Are not all Republicks founded upon the Wisdom of their Legislators; and have they not founded all their States upon earthly Happiness? and how then could the Church do otherwise? *Come si la chiesa di Christo predicasse ch'è contrario non dico à le insegnamenti d' Aristotle, ma d'ogni tolerabil Republica de gentili,* Ibid.

IN the Court of Rome, every Subject may become a Prince, and every Prince may be a King of the Universe. *Ogni plebeo puo divenir senatore, ogni subdito Principe, ogni uno puo salire alle dignita piu sublime ad havere o la souranite o la partecipacione del governo e del patrimonio Ecclesiastico,* Lib. 3. c. 10.

'TIS a great Error, to hold that the first and principal part of Church Revenues should be applied for Relief of the Poor, and not to the Clergy; and 'tis certainly true, that it would introduce a Custom directly

rectly contrary to the Happiness of the Commonwealth, and to the Laws of God and Nature, says Cardinal Pallavicini ; *che la prima e principal parte dell' Ecclesiastiche entrate doverabbe applicarsi à poveri e non a ministranti*, Lib. 9. c. 9. *ed io affermo che cio sarebbe un costume dirimpetto contrario al felice stato della repubblica ed a l' istituti di Dio e della Natura*, Ibid.

POVERTY is shameful, and directly contrary to the Veneration that People ought to have for their Prelates ; which Veneration is the Basis of their Empire : *Quella venerazione ch' è la base del loro imperio*. People have naturally an Horror for Labour and Poverty ; the dread of Want makes People labour : If then with all this dread of Poverty, People will indulge Idleness, what would it be, if they saw in the Riches of the Church a secure Fund for the Poor against this Dread ? *Che sarebbe quando videssero una provisione abundante e sicura per tutti i poveri*, Lib. 9. c. 9.

IN so doing, they may both keep the People poor, and in dread of Want, and so fix them to Labour. *In tal maniera si mantien l' orrore verso la povertà come compagna dello stento*.

OUT of ten poor People, we shall not find one, but what is become so either thro' his own Fault, or that of his Ancestors. *A fatica si trouvera uno la cui povertà non sia proceduta ò da colpa di lui ò degli antenati*, Lib. 9. c. 9. Luxury, Excess of Eating or Drinking, Lewdness, Idleness, or Misfortunes, are ordinarily the Causes of Poverty.

HOWEVER, for the sake of the Publick, 'tis proper that poor People and others should accuse Fortune. *E un ottimo lenitivo il poter accusar la fortuna come nemica della virtù*, Lib. 1. c. 25. The Nuncio Alexander, in the Diet of Wormes, does this, and calls Fortune a Disaster, Lib. 9. c. 9.

BUT in the Election of a Pope, God never leaves that to Fortune. *Divina providenza la qual non vuole che un Papa si elegga a caso*, Lib. 14. c. 10.

NOW to conclude these two Sections in relation to the Principles and Politicks of the Church of *Rome*, we must know what they think of Men that devote themselves to the Ministry ; and of these sort of People, Cardinal *Pallavicini* gives us these Notions : He says, three sorts of People come to that Church ; some out of most pure Zeal, *di purissimo zelo*, Lib. 9. c. 9. others would enjoy the World as much as the Law will permit ; and this Inclination must be gratified with Temporal Goods : others are quite carnal, and are more led by visible Objects than by Faith ; however, the Church calls these to its Faith and Communion, and great Places, by proposing great Temporal Advantages to them, and Pleasures according to the Flesh : By these Advantages they are induced to have a Veneration for the Church, and thro' this Veneration they are prevailed on to take the Bit into their Mouths ; *richiedendo sì grand adjuto de venerazione per ch' egli si contenti di ricevere in bocca il freno*, Lib. 2. c. 3.

NOW if the Bishop of *Rome* should have nothing for his Converts but the Holy Ghost, Infidels would have no desire of entring into his Communion, *Lib. 5. cap. 13.*

BESIDES, the Hopes of Honour and Revenues are necessary for those that enter into the Ecclesiastick State ; for if we would have a spiritual Court stock'd with Men of Parts, Learning, Worth, and Nobility, and to embrace Celibacy and Disengagements from the World, they ought to have Hopes of Honour and fat Benefices. *Se veramente vogliamo che la Regia spirituale sia frequentata da persone d' ingegno, di lettere, di valore, di nobilita, lasciando le Patrie sottoponendosi al celibato ed al altre gravezze le quali induce la vita Ecclesiastica, fà mestieri che possano sperare onori ed entrate*, Lib. 1. c. 25.

IF that Church was poor, and if the Piety of Christians had not capacitated the Pope to recompence the Crowd that flocks to him, he would have but few Attendants,

tendants, *Lib. 1. c. 25.* the Holy Ghost alone could not draw them, it must be a better Juice, says the Cardinal, *miglior sugo, Lib. 6. c. 7.*

AND hopes of Glory and Grandeur in the Church, are Motives that make excellent Virtues to bud forth; *il far germogliare le insigni virtù sei premi i fossero promti, Lib. 8. c. 17.* And tho' he calls Ambition, *vizio splendido ed universale à grandi, Lib. 2. c. 6.* yet seems to say, that these shining Vices are not opposite to the sovereign Degree of Perfection which their divine Estate requires: *Quel grado che richiede il sommo della perfezione, Lib. 1. c. 2.*

THIS Jumble of Politicks in Religion, I should think, might rather become a Club of *Free-thinkers*, than a Prelatick Hierarchy: But I am perswaded that such are the Principles of that Church, by a Book intitled *Le Nouvel Evangile du Pallavicini*; which, tho' it is said to be written by that Cardinal's Enemies, yet I can find it no where affirm'd, that it is written with Violence to Truth, or Injustice to the Person. *Du Pin* affirms^b, " that *F. Paul's* History of the *Trent-Council*, as to the greatest part of the Facts that it " relates, is not denied by Cardinal *Pallavicini*; and " differs little but in Things of no moment:" and if this be true, I am certainly perswaded, that the Motives of such Facts as are there related, could not be from Christian Principles, but perfectly agreeable to the Principles aforesaid. And whatever Reason *Du Pin* might have for charging *F. Paul*, " with giving malicious Turns to several Things, and with ascribing " Politick Views, which the Fathers never had;" I must (if I am allow'd to speak freely) averr, with the Pope's Sentence of the Condemnation of the Five Propositions, taken out of the *Augustinus Jansenii*, that if they are not *verbatim* taken out of that Author as they are quoted, they are obvious to every Body to be his
Meaning,

^b *Eccles. Hist. Du Pin, Cent. xvii. Lib. 2. c. 3.*

Meaning, that will read him in the original Language, as I have lately observed in it. And I confess, if I could have met with any allowed Copy of the Original, before this had advanced thus far in the Press, I would have consulted every Quotation; but as this was not in my Power, (for 'tis but very lately that I have seen such a Copy in *England*, and that is at Mr. *Davies's* in *Pater-noster-row*) I think my self justified in asserting these to be the Principles of that Church out of that Author, when I find so many circumstantial Proofs for the same; and that the same are translated into the *Latin*, and printed and published by the Authority of that Church; a short Sketch of which, with the *Latin*, I here repeat, to convince the World that I should be sorry to forge or add any thing, to any Author or Person's discredit. My many Avocations have hinder'd me from comparing all the above-cited *Italian* Quotations with the *Latin* Translation; but if in the Mouth of two or three Witnesses every Word may be established, as we read *Matt. xviii. 16. Deut. xix. 15.* then I have Witnesses enough to prove, that the aforesaid are the Principles of that Church; and therefore, that that Church has not the Spirit of Christ. What I have observed in the *Latin*, is as follows:

GIATTINI tells me, that *Sacrofanctam sedem duplici ratione considerati, secundum spiritum & secundum carnem; nimirum tanquam domicilium charitatis & religionis; & tanquam fontem temporalium bonorum; utramque prærogativam esse in eâ detinendam, quo in pretio habeatur apud minùs perfectos: posterior enim ad priorem exercendam opem ferebat ac viam parabat.* (i. e.) The Holy See may be consider'd in a twofold Way, first according to the Spirit, and next according to the Flesh; that is, first as an House of Charity and Religion, and next as a Fountain of Temporal Blessings: That both these Prerogatives are to be kept in that Church, that she may be held in Veneration by those,

those, whose Aim is not Perfection of Life, but Advantage ; for that the beneficent Powers may lead these, in length of Time, to the coveting of Things belonging to the Spirit. *Pallavicini per Joan. Baptist. Giattini, Lib. 23. c. 3. N. 31.*

SUBSECUTURAS proprias Nationum Synodos cum gravi Ecclesiæ periculo. (i. e.) If so, that then National Councils would follow, to the great Danger of the Church, *Ibid. N. 26.*

QUA PROPTER deridenda meditatio esset, & planè inepta quæ in opus deduceretur, si quis vellet in præsentia servare morem veteris simplicitatis in Ecclesiasticis conventibus. (i. e.) Since Mens Thoughts and Civil Commerce are changed or refined, it would be a ridiculous Thing to attempt to bring into use again the ancient Simplicity that was observed in celebrating of Councils, *Lib. 6. c. 4. N. 6.*

— *Satis nobis perspicuum fiet à Christo Ecclesiam suam eâ ratione fuisse constitutam, quæ maximè congrua est felicitati Fidelium etiam humanæ.* If we consider Things rightly, it will appear evident enough, that Christ founded his Church to answer the human Happiness of the Faithful, as well as their spiritual Happiness, *Lib. 1. c. 25. N. 15.*

QUA ratione Deus, ut ita loquar, cælum inauravit luce, quo mortalium amorem excitaret ; eâdem optimum est, auro templa illuminari, quo populus alliciatur, eoque confluat, sensu cum ratione, voluptate cum pietate conspirantibus. As God gilded the Air with Light, to excite the Love of Men, by letting them behold the Beauties of the Creation ; for the same Reason, 'tis extremely expedient that Christian Churches should be illuminated with Gold, that People might be inticed thither, whither Sense, conspiring with Reason and Piety, combin'd with Pleasure to draw them, *Ibid. N. 19.* For the same Reason as People are desirous to see Plays and Stages, 'tis agreeable both to Policy and
Piety

Piety too, to make the Play-Houses more splendid, and the Plays more pleasant, *Id. ibid.*

LEGES tunc planè sunt pessimæ cum exigunt optimum, hoc est, supra quam sperari queat perfectum; neque vult Deus vel innatas animis propensiones evel- lere, vel iisdem generatim heroicam sanctimoniam in- fundere. Unde humana incommoda, in cultu divino, humanis vicissim commodis compensentur oportet. (i. e.) Those Laws are the worst, which direct what is the best, that is, which directs to a Perfection in the Ac- tions of Men, which cannot be hoped for: for God will not tear from Men their innate Inclinations, nor infuse generally a commanding Sanctity upon them: Wherefore human Inconveniencies that happen in the worshipping of God, ought to be balanced with tem- poral Commodities, *Ibid. N. 20.* He goes on, and assures us in the same Place, that for this Reason, the Celibacy of the Clergy and long Prayers, ought to be recompensed with Honours and Revenues, or at least with the Hopes of them, *Ibid.*

QUANTUM splendoris, quantum firmitudinis nos- træ fidei confert, spectare Principum ac Dynastarum filios, sacerdotio devinctos, & obsequio summi sacerdo- tis addictos? Id verò neutiquam contingeret nisi pietas Christiani populi eidem summo sacerdoti remunerandi copiam suppeditaret. What an Honour, what a Bul- wark is it to our Faith, to see so many Sons of Princes, and of the first Quality, serving God in the sacred Ministry, and devoted to the Service of the chief Pon- tiff? But this would never have happen'd, unless the Piety of Christian People had capacitated the said Pon- tiff to heap up Honours on them, *Ibid. N. 20.*

CHRISTIANÆ communitatis principatus, ba- sis, nexus, Rector ac movens tanquam intelligentia, Romani Pontificis auctoritas est. The Principality, the Basis, the Cement, the Ruler, and the Soul of a Christian Community, is the Authority of the Roman Bishop, *Ibid. N. 23.*

THE IXth Chapter of the IXth Book of this Author's History, &c. is full of Politick Maxims in Religion; but these are too many for the Simplicity of the Gospel, and the Candour of Primitive Christianity. From whence I may rationally argue, that whatever Church has such a Government, and such Principles, cannot be the Church of *Christ*: but the Church of *Rome* has such a Government, and such Principles, therefore the Church of *Rome* cannot be the Church of *Christ*.

ARTICLE III.

THE Church of *Rome*, is not the Church of Christ, because it is not one: and it is not one, because it is inconsistent with itself. That this Church is inconsistent with itself, I endeavour to shew thus: That Church is inconsistent with itself, which either decrees one Thing in very strong Terms, and holds with the opposite; or that cuts off from its Communion those that will not receive its several Sanctions, and yet holds Communion at the same time with those that it has cut off. That the Church of *Rome* has done this, and does it daily, is evident from the famous *Bulla CÆNÆ*, which is repeated, pronounc'd, and promulg'd every *Maunday Thursday*, for all Nations of the Earth; and by which almost all the Princes and People of the World are excommunicated. The *English* never did receive this Bull, nor regard it; nor do the *French* at present. Yet notwithstanding, the Pope holds Communion with those that swear to his Supremacy in both these Nations, which do not receive that Bull. *Clement XIth*. in a *Breve*, dated *Sept. 27. 1718.* and address'd to all the Faithful, condemns all those who will not receive his Constitution *Unigenitus* absolutely and indefinitely, and separates himself from Communion with them: Yet held Communion with
Cardinal

Cardinal Noailles of *Paris*, the faculty of Divinity of *Paris*, the White Monks, the Oratorians, the Congregation of St. *Maur*, and several Universities, Chapters, and Communities that protested against, and would not receive his Constitution *Unigenitus*. That it decrees ^c one thing, and holds with the opposite, is plain: for in the *Clementines*, 'tis expressly decreed, that the sacred College of Cardinals has no Power, *Sede vacante*, to moderate, correct, change, or detract, add or dispense, or renounce any Papal Constitution, or any part thereof; and if they do any thing of this nature, what is so done by them is void. Yet, upon the demise of *Clement XI.* the *Capita Ordinum* gave a Decree from the Conclave against the Bull *Plantata* of *Urban VIII.*

THE Congregation of Cardinals for the Affairs of Bishops and Regulars, gave a Decree the 16th of *December* 1718, in favour of one Mr. *Fenwick*. On the 12th of *January* following, the aforesaid Decree by the same supreme Court, was revis'd and limited, contrary to what had been before decreed, but still in favour of the Gentleman nam'd before. The 28th of *April* following, in the Year 1719, the first Decree was again inforc'd, and stretch'd out to its full length. And what is further remarkable, every one of these Decrees was issued out with a *Mandamus ut hæc causa amplius non audiat*. Yet the 22^d of *February* following, all that had been done was revoked, by an Invention of the Court, to divide the Difficulties already determin'd into six Parts; by which they founded six new Suits at their own Court, and cancell'd all they had done before. Soon after, the same Congregation granted a Decree against the said Mr. *Fenwick*, in the same Cause, and without any Dispensation for Oaths, and solemn Vows, and prior Decrees of the Pontiffs themselves; and involved all that would obey it, in a most damnable Perjury. A Remon-

strance

^c *Clement. tit. de Electo & Elect. potest. c. ne Romana.*

strance was made to his Holiness upon this, but numbers of Gold Watches and Presents that were sent from London to Rome, made the infallible Chair inflexible; and so the Popes Bulls, the *Plantata* of Urban VIII. granted Anno 1633, and the Brief of Paul V. given to the same Body of Men, Anno 1619, were triumph'd over by the Congregation of Cardinals; without so much as the Pope seeing what was done, or attesting it with the usual *his visis annuimus*, &c. And yet a Decree^d of Suspension, and afterwards of Excommunication, came out for all such as would not obey that wicked Decree; which according to the Canons had not the least force of a Law: *Nisi nobis Consultis*, says the Pope, & *nisi speciali mandati à summo Pontifice injuncti mentio, in declaratione inseratur*; neither of which was done, and yet it pass'd for a Decree of the Roman Catholick Church; and numberless Oaths, and solemn Vows, were commanded to be broken upon it, and were so.

AFTER the second Council of *Pisa* was ended, there was a^e Convocation of the Clergy in *France* at *Tours*; wherein it was resolv'd, That if the Pope, thro' an implacable Hatred to any Prince or Commonwealth, should excite other Powers to invade their Territories, it was lawful to substract themselves from the Obedience of such a Pope; and for those Things that recourse used to be had to *Rome* for, they should stand to the ancient Laws and Pragmatical Sanction. The *French* were never censur'd by *Rome* for following the Definition in Practice, when Occasion requir'd, and *Rome* still communicated with them.

POPE Gregory IV. decrees Excommunication, *ipso facto*, to all such as do not obey the Popes Decrees, *Dist. 19. c. nulli*. But *Alexander III.* says, The Popes will patiently bear it, if the Popes Decrees are not obey'd,

^d Colleg. Juris Engel. Bobosa Juris Eccl. univers. c. 4. l. 1. n. 18, &c.

^e Cabassut. notit. Hist. Eccl. p. 552. n. 6.

obey'd, as long as a reasonable Cause is pretended. *Extra de rescriptis, c. si quando.*

'TIS said in the Canons, that the Pope cannot give Dispensation to a Monk, to have any Thing of his own, nor with the Vows of Continency. *Gl. ad cap. cum ad Monasterium.* Yet he dispensed with *Cassimire*, a Monk of *Cluny*, and in Holy Orders, to marry and be King of *Poland*, in the year 1041: And as an Acknowledgment of this, all *Polacks* are for ever to wear their Heads thorn. See *Baron. Annal. ad Anno 1041.* He also dispensed with *Henry Joyeuse*, a Priest, and a Capucin Fryer, to go from his Order, to the end he might command the rebellious League against his lawful Prince; which he did, and was afterwards made Duke, Peer, and Marshal of *France*. See *History of the League, and the Life of Father Angelus Joyeuse.* And generally, all the *Roman Divines* hold, he can dispense in these Cases.

IT is said in the same Canons, that the Pope cannot dispense in the second Degree of Consanguinity; and yet he dispensed with *Ferdinand* King of *Arragon* for it, in a second Marriage. 'Tis said, He cannot dispense with any thing against the four first General Councils, 15 *Dist. c. sicut.* Yet he held his Supremacy by nothing else but by the Breach of them. 'Tis said also, that he can dispense with nothing that is established or defin'd by the Apostles; yet *Bellarmin* owns ^f that *Gregory III.* permits a Man to marry another Wife while the first is living, if by Reason of any Distemper the be not able *reddere debitum conjugale.*

POPE *Zosimus* declares, that that very See can neither make nor change any thing contrary to the ancient Canons, *cap. contra statuta.* And *Ivo Carnothensis*, *Epist. LX.* makes mention of a Profession of Faith, which the *Roman Bishops* formerly published, and now use, as their Coronation Oath; *viz.* " ^g That they
" will

^f *Bellarmin. lib. 4. de Rom. Pont. c. 12.*

^g *Merbesii sum. Christianæ Doctrinæ, Tom. 1. Fol. Par. 1. p. 119.*

“ will alter nothing of the Tradition that they receiv’d
 “ from the best of their Predecessors, nor diminish
 “ them, nor admit of any Novelty, but as a Disciple
 “ will venerate and follow them ;” yet nothing of this
 is observed: ’tis now the Opinion, that he has all
 Laws in *scrinio pectoris*. But this shews how incon-
 sistent this Church is with itself. Next I shew, under

ARTICLE IV.

THAT this Church is not the Church of Christ,
 because it has erred, and not taught Truth ;
 and that even in its Councils.

THE Vth Council of *Lateran* defines it an Article
 of Faith, ^h That the Pope is above a Council. The
 Council of *Basil*, (which was approv’d on to the 16th
 Session) Session 3. defin’d the contrary to be an Ar-
 ticle of Faith ; and Session 23. it defines him to be
 an Heretick, that holds the Pope to be above a Coun-
 cil. The Council of *Constance*, Sess. 4, and 5. defines
 absolutely a Council to be above the Pope. The first
 Council of *Pisa*, Sess. 21. defines the same Thing.
 ’Tis plain here is an Error in Faith !

THE IVth Council of *Lateran*, Can. 3. gives the
 Pope an absolute Power of deposing Princes, and de-
 pos’d itself the Emperor *Otho*, took the Lands from
 the Count of *Tbolouse*, and excommunicated the Ba-
 rons of *England*. *Fleury Hist.* Lib. 27. N. 42, & 57.
 The Ist Council of *Lyons*, under *Innocent IV.* defines
 the same, and deposed *Frederick II.* Emperor of *Ger-*
many. The Council of *Trent*, speaking of ⁱ Duels,
 exerts a Power of deposing Princes : The ^k Canons
 establish the same as a Law, as do the Pope’s Bulls.

H

The

^h *Conc. Lat.* 5. Sess. 2.

ⁱ *Conc. Trid.* Sess. 25. c. 19.

^k *C. auctoritatem*, II. 15. Q. 6. *C. alius*. *C. nos Sanctorum*.
C. Juratos, extra. *C. Sollicitæ*, de major. & obedient. *C. gravem*,
 de pœnis, extra. *C. unam sanctam*, de major. & obed.

The Bulls of Pope *Pius V.* against Queen *Elizabeth*, of *Gregory VII.* against *Henry IV.* of *Gregory IX.* against *Frederick II.* of *Paul III.* against *Henry VIII.* of *England*, are undeniable Proofs that this is the Doctrine of that Church; to say nothing of their Divines of the first Rank that held the same, as *Thomas Aquinas*, *Bonaventure*, *Bannes*, *Jansenius* of *Ipres*, &c. Yet the English *Romanists* pretend this is no Doctrine of their Church, tho' taught by their Head, by their Councils, by their Divines, and by their Laws! which must seem very strange to People of Thought, and who consider the Causes of Action in Men. But as to the Thing we are upon, I can't help observing that the Rule of Oppositions is, that both may be wrong, tho' both cannot be right; and that if they have been wrong about Matters of Faith, and Doctrines of Salvation, that then my Assertion is true. But to go on, and strengthen the Ground we have gotten, by other Councils and other Acts of Councils: The Council of *Trent* punishes, by its own Authority, the Authors and Printers of Libels, Sess. 4. *sub fin.* it grants to the Pope a Power of instituting Bishops in failure of Residence, Sess. 6. c. 10. it makes all Bishops, Delegates of the Bishop of *Rome*, Executors of Last Wills, Visitors of Hospitals, Colleges, Fabricks, and Lay-Corporations; it grants to them the Cognizance of such Things, the Disposal of Fruits from thence arising, as also the Accounts and Returns of Moneys; and also a Power of turning out Lay-Administrators, and of substituting others, Sess. 7. c. 15. Sess. 22. c. 8, & 9. Sess. 25. c. 8. It grants to Bishops the Cognizance of the Right of Patronage, indistinctly, whether of Laicks or Ecclesiasticks, Sess. 25. c. 9. It grants to Bishops a coercive Power of making Parishes maintain their Priests, Sess. 21. c. 6. It grants to Bishops Power of examining the King's Notaries, and of turning them out, Sess. 22. c. 10. It will have all Bishops Causes to be refer'd to the Pope, and to be terminated at *Rome*,
instead

instead of a Provincial or National Council, Sess. 13. c. 18. Sess. 24. c. 5. Sess. 25. c. 14. It permits Ecclesiastical Causes to be called to *Rome*, before the Ordinaries have taken cognizance of them, Sess. 24. c. 20. It permits the Pope to have Power of confirming the Union of Benefices, tho' they were at first null and ill made, Sess. 7. c. 6. and gives Power to Bishops of changing Last Wills and Testaments, and to the Pope Power of giving ¹ Dispensations of Grace, Sess. 22. c. 5, 6. The IVth General Council of *Lateran*, abandons the Countries of Princes that favour Hereticks, as a Prey to Strangers; takes the Temporals from all Laymen that are Hereticks, and appropriates them to Churches; declares their Abettors infamous, and incapable of making Wills, *Can.* 3, and 4.

• JULIUS II. in the Vth General Council of *Lateran*,^m deposed *Lewis* King of *France*, exposed his Kingdom as a Prey to Strangers, and transferr'd the Title of *Most Christian* to the Kings of *England*.

Now if none of these Things were known in ancient Times, and in primitive Ages; if they are directly contrary to the Practice of primitive Ages; if usurping and destroying the Estates of Powers and Princes; if derogating from the Rights of Bishops and Temporal Lords, and violating all the ancient Canons, that have been declar'd by the Popes themselves indispensable, and have been sworn to by them to be kept inviolate, then the Councils that have defined these Things have erred. *St. Bernard* has an excellent ⁿ Saying, *Periculosè præsumimus quicquid sanctorum Patrum* (in rebus Ecclesiasticis) *prudèntia præterivit. Nunquid Patribus doctiores aut devotiores sumus?* “ ’Tis a
“ high Presumption, to pretend to what the holy Fa-
H 2 “ thers

¹ Dispensations of Grace, are those that are given without any Cause; and such, if the Bishop finds them granted by the Pope, he must allow of. *Loc. cit.*

^m *Cabassut. Not. Hist. Eccl.* p. 553. n. 8.

ⁿ *S. Bern. Ep.* 174.

“thers never thought of: Are we more learned or more devout than they?” St. *Augustin* ° says, *Si quid tota per orbem frequentas Ecclesia, hinc quin ita faciendum sit disputare insolentissimæ insanix est.* “If any thing be followed by the whole Church, to question the doing that, is most insolent Madnes:” Yet this Church has done so; it has abandon’d the Sentiments of all past Ages; it has laid aside the submissive Doctrine of Christ and the Apostolical Fathers, and has presumed to do what the universal Church of the primitive Ages never thought of. The Councils of *Sardica* and *Rimini* never touched upon the Temporalities of *Constantius*, tho’ he was a severe Enemy to the Catholick Cause. Nor did *Liberius*, in any Council that he held, meddle with *Julian* the Apostate; nor did Pope *Damasus* with *Valens*; tho’ both these Emperors grievously persecuted the Church. And certainly, if it was a good Plea from Archbishop^p *Agobert* and the Bishops of *France*, that Ecclesiastical Statutes were to be esteem’d and have their Force, from the Conformity they had with Canons made in Apostolical Times, and new Decrees to have their Vigour from the Spirit and Resemblance they had to old Decrees, the Appeal may very well hold good from the Church of *England* to primitive Times, in an Age wherein the Church of *Rome* is become so degenerate, that it has scarce one Footstep left of Antiquity.

THIS will still be more clear, when we find the Dignity of Bishops (who in all Ages were accounted Successors to the Apostles, and proper Pastors of the Flock of Christ) made a Dignity only subordinate and subservient to the Pope, and they defined to act as his Delegates where they are Ordinaries; and this by virtue of a Sanction, made by the chief of their General Councils

° S. Aug. Ep. 118.

^p Agobert. & Galliar. Epif. In Orat. de Judaicis superstitionibus ad Imp. Ludov. Pium. Bochell. Decret. Eccl. Gallie. Lib 4. tit. 21. p. 646.

cils for that End. [To say nothing of that ridiculous Stile so often repeated there, *Ordinarius tanquam sedis Apostolicæ Delegatus*; i. e. The Ordinary may exercise by the Pope's Authority, what the Canons of all Ages and Places allow him to do by his own;] I affirm, that this way of proceeding, is giving to the Pope the scandalous Title of Universal Bishop in the worst of Senses, and flatly condemning the Doctrine of Gregory the Great, and all prior Ages, in this Point. Yet this was done at *Trent*, by such a General Council of theirs, as all Persons in Orders and Degrees, all Converts and Prelates must swear to keep inviolate to their last Breaths, and make all dependent on them do the same. To go to Particulars: that Council defines thus. Bishops are Delegates to the See of *Rome*, as to Letters of the Scripture in Monasteries, Sess. 5. c. 1. They are Delegates of *Rome*, as to the appointing of Preachers in Parishes exempt, Sess. 5. c. 2. They are Delegates of *Rome* in their own Dioceses, in case of Heresy being preached, *Id. ibid.* They are Delegates of *Rome* as to appointing Vicars of Non-residents, Sess. 6. c. 2. They are Delegates of *Rome*, in taking cognizance of false and surreptitious Grants, Sess. 13. c. 5. Sess. 14. c. 4. They are Delegates of *Rome*, in punishing the Excesses of their Subjects and exempt Persons, *Id. ibid.* They are Delegates of *Rome* in uniting poor Parishes, Sess. 21. c. 5. They are Delegates of *Rome*, in appointing Vicars and Coadjutors to ignorant Rectors, Sess. 21. c. 6. They are Delegates of *Rome*, in driving from the Churches lascivious Songs, vain Discourses, worldly Actions, walking up and down, Sess. 22. *Decret. de observand. in Missâ.* They are Delegates of *Rome*, in distributing a third part of the Fruits of those who have not fulfilled the Service enjoyn'd them, Sess. 22. c. 3. They are Delegates in examining the Powers of the King's Notaries, in Ecclesiastical Matters, Sess. 22. c. 10. They are the same as to Monasteries subject to no Congregation, Sess. 25. c. 8. They are Delegates of

Rome, in the Government of exempt Nunneries, Sess. 25. c. 9. *de Regular.* They are Delegates for examining the Right of *Patronatûs*, Id. *ibid. de Reformat.* They are Delegates in proceeding against Concubinarian Clergymen, Sess. 25. c. 14. *de Reform.* Now 'tis evident, that the 6th Canon of the first General Council of *Nice*, gives the same Authority to other Bishops in their different Dioceses, that he of *Rome* then claimed in his. In the second General^a Council, Can. 3. all Authority for Ecclesiastical Affairs, is given to the different Synods of different Nations; and Appeals to *Rome*, that had been talked of by 100 Bishops at *Sardica*, were taken away. In the third General Council, 'tis decreed, that every Metropolitan shall have equal Power; *Unusquisque Metropolita secundum Priscum & solitum morem rerum faciendarum æqualiter facultatem obtineat.* And that they might know their Powers were independent, ^r the Council adds, *Propriumque jus firmum possideat*; "And let every Metropolitan preserve his own Right firm and unshaken." *Fleury* tells us, ^r that the Sense of the Council is, That every Bishoprick should keep its own ancient Dignity, and that this should be observed in all Provinces. The fourth General Council ^t gives a pre-eminence to *Rome*, for nothing else but because the Senate and the Seat of the Empire was there: and preserves the Rights of all other Bishops, as to other Cases.

So that if the four first General Councils were influenced by God's Holy Spirit, and spoke the Sense of the Church in the purest Times, an after-Council that has decided in every Thing contrary to them, must be erroneous; and much more so, when it destroys the Ecclesiastical Hierarchy, to make all divine and human Things subject to the Arbitration and Rule of one aspiring Prelate.

As

^a *Du Pin. Cent. 4. c. 4.*

^x *Caranza Conc. Ephes. Can. 8.*

^f *Fleury, L. 25. N. 56.*

^t *Can. 28. Fleury, N. 19. L. 28.*

As for particular Councils erring, we have an Example of it in the Affair of *St. Hilary*, Archbishop of *Arles*, and *Leo the Great* of *Rome*; which you may read hereafter under the IVth Article, wherein we find his *Roman* Council directly breaking in upon the afore-said Decisions of the four first General Councils.

AND if to the four first General Councils we add the Code of the Universal Church, which contains the Canons of other Councils, but are adopted by the first four General Councils, or approv'd on; the Errors of the *Romish* Councils, both General and Particular, will appear numberless: Of this Code of the Universal Church *Baronius* makes mention in his *Annals*, *Tom. 3. ad An. 341. num. 34.* as does also *Fleury* in his *Ecclesiastical History*, *Lib. 28. n. 18.* *Bochell* (in his *Decrees of the Gallican Church*, *Lib. 4. tit. 21. c. 1.*) speaking of the ancient and canonical Liberty of the Church of *France*, says, That the first, native, original, and genuine Liberty of the Church of *France*, is contain'd in the ancient Code of the Universal Church; to which the Fathers in the Council of *Ephesus* had regard, when in the 8th Canon they defined, that the Liberty of the Church was nothing else but the Rules and Discipline, which were delivered by the Apostles to the Church. *Charles VII.* swore at his Coronation, that the Defence of this primitive Law was committed to him from God. *Charles VI.* declar'd himself the *Vindex* and Protector of this Law, in 1422: and *St. Lewis*, in 1268, declar'd this to be one part of the Laws by which his Kingdom should be govern'd. *John Tillius*, afterwards Bishop of *Meaux*, printed this Code at *Paris* in 1540. The Bishops that stuck by *Ludovicus Pius* against his rebellious Children, pleaded this old Code, and said, (because the Pope was against the Emperor) *Si Papa venit excommunicaturus excommunicatus discedat, quia aliter se habet antiquorum auctoritas Canonum: i. e.* " If the Pope " you threaten us withal comes to excommunicate us,

“ let him go back excommunicated himself ; because
 “ the Authority of the ancient Canons teaches us other
 “ Things.” These same Canons, the Bishops in a
 Council of *Constantinople* quoted to Pope *Damasus*, as
 appears out of *Theodoret's* History, when they gave
 him an Account of the new made Bishops ; they tell
 him, “ ‘Tis the ancient Law, that the Bishops of
 “ every Province should appoint within themselves Pre-
 “ lates for the Government of Churches : Which
 “ Things being lawfully, and according to the Canons
 “ done by them, they desire his Reverence to congratu-
 “ lulate with them for it in spiritual Charity.” This
 was all that Council knew of his Supremacy ! And ’tis
 to be noted that these Words, *lawfully, and according*
to the Canons, (ὅτι ἐν δέσμοις καὶ κανονικῶς παρ ἡμῶν κατε-
 στάθη, say the Bishops to the Pope) were the only
 Standard by which the *French* Bishops own’d formerly
 the Power of the Bishops of *Rome*. The same Ca-
 nons are also quoted in the ^w Civil Law. *James Les-*
chassierius wrote a Treatise of this ancient and cano-
 nical Liberty of the Church of *France*, address’d to the
 supreme Courts of that Nation : and in his Book con-
 cerning the Controversy betwixt *Paul V.* and the State
 of *Venice*, printed in 1607, he reckons up the Num-
 ber of Canons and Councils, and shews them to be
 adopted and admitted by the Council of *Chalcedon*,
 A&C. 11. *Iustellus* owns himself obliged to *Leschasse-*
rius, and published the whole Code, in 1610 : it con-
 tains the Decrees made in Councils held at *Ancyra*,
Neocæsarea, *Gangra*, *Antioch*, and *Laodicea* ; besides
 those of the four first General Councils.

THE ^x 10th Canon of the Council of *Ancyra* allows
 Deacons after Ordination to marry, which is contrary
 to the *Trent-Council*, (Sess. 24. can. 9.)

THE

^u *Hist. Theodoret. Lib. 5. c. 9. Epist. Synod.*

^w *L. omni. L. privilegia. C. de sacrosanctis Ecclesiis.*

^x *Canons of the Code of the Universal Church.*

THE first Canon of the Council of *Neocæsarea* defines thus; " If a *Priest* marry, let him be remov'd " from his Order, but have a Place above the Laity: " but if he commits Fornication or Adultery, let him " be turned out of the Church, and brought under " Penance." The learned *Eftius* of *Dorway* takes notice, y that on the contrary, now the Church of *Rome* turns out those that marry; and 'tis but too well known, that no Priest even loses his Rank for Fornication or Adultery: A slight Penance may atone for these, but Marriage is, *ipso facto*, Excommunication, by the General Councils of ^z *Vienna* and *Trent*. And since this Point of Priest's Marriage is so much controverted, the Reader perhaps may not think it amiss, if the Sense of Antiquity about it be further inquired into; and particularly the Sense of ancient Councils, and such Decrees as Councils made about it. *Balsamon*, a learned Canonist, (says *Du Pin*, c. 12.) affirms, that a married Clergyman, cohabiting with his Wife, might be ordain'd Bishop, till the Council in *Trullo*, which was held in the Year 692: And 'tis about that Time that so many horrible Innovations began to creep into the Church, as have at length necessitated this Nation to appeal to Apostolical Times; and for the Incontinence of the Clergy of latter Ages, to allow them Marriage, according to the 43^d or 51st, according to others, of the Apostolical Canons. A learned Protestant ^a Writer, gives a Reason why sometimes the first Ages deviated from this Canon; " Because, says he, " of the Persecutions which they had reason daily to " expect, while they lived under Heathen Emperors: " This St. Paul ^b calls the present Distress, for which " he says, 'tis good for a Man not to marry. Yet, the " same

^y *Eftius* in 4 Sent. Par. 2. Dist. 37. §. 2.

^z *Cabassut. not. Hist. Eccl.* p. 491. *Concil. Vienn. can. 13. Concil. Trid. Sess. 24. c. 9.*

^a *Johnson's Apostolical Canons*, p. 16.

^b ἀνάγκη, 1 Cor. vii. 26.

“ *same Author goes on*, after the Times of Persecution, “ the Canons grew more severe, and what was at first “ discouraged out of Necessity, was at last forbid out “ of Superstition and worldly Policy.” But he is not the only one that speaks for Priests Marriage: *William Durandus*, Bishop of *Mende*, being, amongst all the rest, charged to bring into the Council of *Vienna* his Memoirs^c of all that might be convenient to be re-form’d in the Church, represented the Incontinency of the Clergy, and propos’d the Marriage of Priests for a Remedy, and complains, “ That he saw infamous “ Places near the Churches, and in the Court of *Rome* “ near the Pope’s Palace; and that the Marechal of “ the Pope’s Court, drew a Tribute from Women that “ were Prostitutes.” In the Council of *Gangra*, the 9th Canon condemns such as live like Anchorites, abominating Marriage, under Pain of *Anathema*: ’Tis hard to reconcile this with the Councils of *Vienna* and *Trent*. The same Council of *Gangra*, in the 4th Canon, decrees, That if any one condemns a married Priest, as if he ought not to partake of the Oblation, when he performs the Liturgy, let him be *Anathema*: Can. 10. it says, That if any one of those who live a single Life for the Lord’s sake, insult those that are married, let him be *Anathema*. Is any thing more common than this, among the *Roman* Clergy? Is any thing more frequent, than for them to insult the Church of *England*, because of its married Priests? But a corrupt Church must make a shew of singular Piety, like the Puritans, to gain the Esteem of the Vulgar; while the sensible part of Men vilify such outward Masks, when inconsistent with Apostolical Doctrine.

IN the Code of the primitive Church, commonly call’d *Apostolical Canons*, before mention’d, which were made by several Synods in the second and third Century, ’tis decreed, Can. 43. That if any Bishop, Priest, Deacon, or any of the Sacerdotal Order, do abstain

^c *Hist. Eccl. de Fleury*, Lib. 91. N. 52.

abstain from Marriage, Flesh, or Wine, not for Mortification, but out of Abhorrence, let such a one correct his Error, or be deposed, and cast out of the Church. In the 5th Canon of the same Code, 'tis enacted, That if any Bishop, Priest, or Deacon, upon a Pretence of Religion, put away his Wife, let him be excommunicated; and if he persists in so doing, let him be deposed. And this may suffice in this Place, under the Head of *Councils*, for the controverted Point of the Celibacy of the Clergy. But it was not in this alone, that the Church of *Rome* left the primitive Doctrine, as may be seen by the 66th Canon of the same Apostolical Canons, wherein is this Sanction, ^a "That a Synod of Bishops is required to depose a Bishop;" whereas now, the Pope alone presumes to do it. But the *Roman* Catholicks have a way to evade the Breach of these Canons, by saying, that what is against them is foisted in by Hereticks. Yet Pope *John II.* in his sixth Epistle to *Cæsarius*, Archbishop of *Arles*, quotes them, and commands them to be used. St. *Athanasius* and St. *Basil* refer to them, as to ancient Ecclesiastical Canons; and they are spoken of by several Synods, as of *Nice*, *Antioch*, and *Constantinople*, which was held in the Year 394, under *Nectarius*.

BUT to return to the Code of the Universal Church. In the Council of *Antioch*, Can. 9. 'tis decreed, That it behoves the Bishop in every Province to own the Metropolitan, and pay special Honour to him, and do nothing extraordinary without him: And let every Bishop have Power over his own Diocese, and make Provision for the whole Country subject to him, and determine every thing with Judgment. Here is no mention of going to *Rome* with Ecclesiastical Causes, before the Ordinaries have taken cognizance of them, as is allow'd of by *Trent-Council*, Sess. 24. c. 20. Can. 12. Appeals from Synods of Bishops, are not allow'd

^a *Cassabut. notit. Hist. Eccl.* p. 12. says, 'tis the 73^d Canon.

low'd of; and to go to the Prince after a legal Sentence of the Bishops, is forbidden: Yet *Leo* the Great applied to the Emperor *Valentinian*, against *St. Hilary* of *Arles*. Can. 14. and 15. Bishops are to be tried by their own Provinces; and, if need be, the Metropolitan may call in others from some neighbouring Province: But if any Bishop be condemn'd by all the Bishops of the Province unanimously, he shall not have his Cause heard over again by others: but the unanimous Sentence of the Provincial Bishops shall stand. This is contrary to the 13th Sess. of *Trent*, c. 18. Sess. 24. c. 5. Sess. 25. c. 14. The same Council, Can. 25. orders the Bishop to have Power over every thing belonging to the Church,—and if he fails, to be accountable to the Provincial Synods. And no mention is made at all of their being the Pope's Delegates in their own Diocese.

IN the Council of *Laodicea*, Can. 35. the Invocation of Angels is forbidden. This was done, says *Fleury*,^e by reason of certain Hereticks, who teaching that God being invisible and incomprehensible, was not to be attain'd to, and therefore was to be made favourable by the Mediation of Angels. This is what is related by *Theodoret*,^f who lived about sixty Years after this Council; and to them he applies this Canon, which runs thus: “Christians must not quit the Church of God to invoke Angels, and make forbidden Assemblies. If therefore any one is found given to this secret Idolatry, let him be *Anathema*, because he has left our Lord *Jesus Christ*.” And *Theodoret* is censur'd by *Baronius*,^g for rejecting the Worship of Angels, and for making use of this Canon for that End; but this does not hinder us from seeing in this Canon the Doctrine of Antiquity; and which *Cassiodorus* proves to be genuine, and duly quoted by *Theodoret* against *Baronius*. In the 59th Canon, “all
“ parti-

^e *Fleury*, Lib. 16. N. 12.

^f *Theod. in Coloss. 11. 18.*

^g *Baron. ad hoc Concil.*

“ particular Songs are forbidden in the Church, likewise the reading all Books that are not canonical Scriptures :” Yet nothing is more common among the *Roman* Catholicks, than to read their ill-grounded Legends in the Divine Office, and to have Hymns and Canticles sung, made by particular People, and oftentimes upon Miracles. In the 60th Canon, there is a *Catalogue of Canonical Scriptures*, in which the Books of *Judith*, *Tobit*, *Wisdom*, *Ecclesiasticus*, and *Macca-bees*, are left out of the Old Testament ; and the *Revelations*, because some Churches doubted of the Authority of them, were left out of the New. *Cabassutius*^h takes a great deal of Pains to perswade us, that this Council, in making this Catalogue, had not such clear Lights from God, as the Council of *Trent* had. But I cannot by any means be of his Opinion ; for since this Council has been received into the Code of the Universal Church, it is as authoritative as if it had been framed by a General Council. And St. *John Chrysostom*, for this Reason, never pleaded the Council of *Antioch* being a Topical Council, by which he stood condemned, because he knew it was admitted into the Code of the Universal Church : And his telling of us, that the third Council of *Carthage* approv’d of all Scriptures as canonical, which the Council of *Trent* afterwards approv’d of, is not answering the Argument, for that Council he owns to be only National ; and *Trent* was little more, and not freely that. As for the Divine Light increasing in later Ages, I think ’tis a dangerous Opinion, and what may endanger Christianity, encourage Enthusiasm, and revive the Sentiments of those Hereticks, who taught that the Apostles neither knew all that was necessary, nor taught all they knew : whereas *Tertullian*ⁱ shews, that they were ignorant of nothing necessary to Salvation, and that they hid nothing from their Disciples, whom they left to teach

^h *Cabassut. Notit. Hist. Eccl. p. 159.*

ⁱ *Tertullian. de Præscript. c. 22. & c. 31.*

teach after them; and he adds, "That what was taught first is true and divine, and what was taught afterwards was false and strange." The same Sense of primitive Times had that good Prelate, who brought into the Council of *Vienna* his Memorial for a Reformation, which he concludes with a most melancholy Representation of the State of the Church,^k and adds; "That the best Remedy for so many Evils, was to call back into Practice the Observance of the ancient Canons, and principally of the four first Councils."

IT WOULD be too tedious for the Reader to go thro' every particular Council, wherein the Church of *Rome* varies from the primitive Church of *Christ*: this short Sketch may suffice to see, as in a Looking-Glass, the Purity of former Councils, and the Corruption of the later.

I MIGHT add, that the^l *Greeks* would not allow the *Romans* to assemble in a General Council without them: and yet they have done this, and declar'd Damnation too for such as will not admit their Councils to be Oecumenical, as we see in the Council of *Trent*. And it must be a great Mark of Error in a Council, to violate a Contract made with one half of the World, and force its Impositions upon the other.

BUT 'tis not this sort of Errors only, that the *Romish* Church has been guilty of in regard of its Councils, they have another; viz. either of giving false Translations, or false Acts. Out of the *Roman* Code of Canons, were^m expung'd all the Canons of the Council of *Ephesus*, some of *Constantinople*, some of *Chalcedon*, and other *Dogmata* were put in to fill up the Vacancy: And this, in the Affair of *Apiarius*, is notorious: *Apiarius* was an *African* Priest, and had been deposed in a Synod of Bishops; upon which he went to *Rome*, and lodged his Appeal there. Pope
Zosimus

^k *Fleury Hist. Eccl. Lib. 91. n. 51. Tom. 19. p. 186. 8°.*

^l *Fleury, Tom. 22. p. 253. 8°.*

^m *Bochell. Decret. Eccl. Gall. L. 4. tit. 21. c. 1.*

Zosimus received his Appeal, and sent three Legates into *Africa* upon it: When these Legates arriv'd at *Carthage*, the Bishops assembled, with *Aurelius* their Chief, and demanded of the Legates what the Pope had charged them withal. They read their Commission; of which the first Article was, that Bishops should be permitted to appeal to *Rome*, &c. But the Bishops of *Africa* could by no means agree to these Pretensions of the Pope. The Legates, to strengthen their Arguments, alledg'd for this the Canons of the first Council of *Nice*; but the *African* Bishops replied, they had nothing of any such Power in their Copies of the Acts of that Councilⁿ. Yet out of respect to that Council, they wrote to the Pope, that they would suffer the Canon of Appeals to *Rome* to be made use of by way of Provision, till they could be better informed of the Decrees of the Council of *Nice*. Now the Canon of Appeals, which permitted a Bishop deposed by a Council of the Province to appeal to the Pope, to demand a Revision of his Cause, &c. was the fifth Canon of the Council of *Sardica*. And the Year following, in a Council of ° *Carthage* of 217 Bishops, the Canon of Appeals was again read by the Legates in Council; and St. *Alipius* interrupted the Reading of them, and said, We have already answer'd this Point, and we promise to keep what was order'd by the Council of *Nice*; but we are at a stand in considering the *Greek* Copies of the Council of *Nice*, for in them we find nothing of Appeals; wherefore we beseech you, Holy Father *Aurelius*, to send to *Constantinople*, where they say the Original of this Council is, and also to the venerable Bishops of *Alexandria* and *Antioch*, that they may send Copies to us of that Council, with Testimonies of their Letters, that there may be no further doubt. Accordingly it was agreed to; and when the
Messen-

ⁿ Anno 418.

° Concil. *African. Dionysio Exig. Generale, seu Concil. sextum & septimum Carthage, Anno 419. Fleury Hist. Eccl. Lib. 24. à pp. 10. Tom. 5. 12^{mo}. p. 506.*

Messengers came back, there was no such Canon to be found in the Council of *Nice*, and those of *Sardica* could not be admitted; For one *Innocentius*,^p a Priest, was sent to *Alexandria*, and received from St. *Cyril*, then Patriarch there, a faithful Copy of the Acts of the Council of *Nice*,^q taken from the Original, which was kept in the Archives of his Church. And the Bishops of *Africa* upon it declar'd, they would not suffer Appeals to be carried out of their own Nation, in a Letter^r that they wrote to Pope *Celestine*; “for
 “ that the Decrees of *Nice* had subjected the very Bi-
 “ shops themselves to Metropolitans; and they did not
 “ believe that the Grace of the Holy Ghost was want-
 “ ing to any Province, in order to give the Bishops
 “ necessary Light and Strength in Judgments; espe-
 “ cially since any one that conceived himself injur'd,
 “ might appeal to a Council of the Province, or even to
 “ an universal one. Nor was it credible, that God
 “ would inspire one in particular with what was right,
 “ and refuse to do it to a great Number of Bishops
 “ assembled. And how could an ultramarine Judgment
 “ be depended upon, since necessary Evidences could
 “ not be sent thither? And to send any Body from
 “ the Part of your Holiness to judge the Affair here,
 “ is not what is order'd in any Council, &c.” They
 desire him, in Conclusion, to send “no more of his
 “ Clergy to them, with Orders to execute any Thing,
 “ for that looks like force, and bringing secular Ty-
 “ ranny into the Church;” and they assure him at last,
that Africa will suffer it no more.

IN the Council of *Chalcedon*, *Paschasius*, the Pope's Legate, had the Temerity to quote the sixth Canon of *Nice*,^r with this Interpolation, *The Church of Rome,*
which

^p *Fleury Hist. Eccl. Lib. 24. n. 11. p. 511.*

^q *Ibid. n. 35. p. 562.*

^r *P. 564. The Synodal Letter of Africa to Pope Celestine. Concil. African. Tom. 2. Concil. p. 476.*

^s *Fleury, Lib. 28. n. 30. in 12^mo. Tom. 6. p. 419.*

which has always had the Primacy; which Words were never in any of the Greek Copies.

IN the Council of *Florence*, the Pope would have his Primacy declar'd to be founded upon the Holy Scriptures, but the *Greeks* would not allow of it; so with much ado it was agreed to be allow'd, according to the manner it had been explain'd in the *Acts of General Councils*, and in the sacred *Canons*: καὶ ἐν τοῖς ἁγίοις καὶ ἐν τοῖς κανόσι. But the *Roman Copies* have adulterated this Clause, and taken away the Limitation, by saying, after allowing him a prodigious Power, as it is also allow'd him in the *Acts of General Councils*, and in the sacred *Canons*. The University of *Paris*, Anno 1303. in answer to *Philip the Fair*, admits the Pope's Primacy with the aforesaid Limitation only: The University of *Cologne* does the same in its Book to *Theodorick* their Archbishop: That of *Erfurt* does so too in its Treatise of the Union and Neutrality of Princes. The University of *Cracovia* is of the same Sentiment, in a Book on that Subject to *Ladislaws*, King of *Poland* and *Hungary*, &c.

I KNOW that Errors of Councils are excus'd with the Terms of *Matter of Faith* and *Matter of Fact*, and *Matters necessary to Salvation*. But if Councils define a Thing to be of Faith, one would think, that such a Thing so defin'd was to be believ'd, or that they were false Guides, to define a Thing to be believ'd that was not to be believ'd. And 'tis a poor Artifice to say, when one General Council contradicted another, that they defined about Things that were of themselves neither Good nor Evil; when they, by their contradictory Decrees, made them both one and the other, both contradictory Propositions good and bad, both orthodox and heretical. Nor is it much more to the Purpose to say, they err'd in *Fact* and *Discipline*, and not in *Faith*, as long as they oblig'd themselves to be obey'd by Imprecations, Oaths, *Anathema's*, and

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* *Fleury*, Tom. 22. p. 154, & 260. *Veron. Reg. Fid.* p. 775.

all manner of coercive Means. For our Souls are equally hazarded by Male-practice as well as by false Belief ; and if they oblige People, by their over-awing and domineering Ways, to do wrong Things, they are as bad Guides as if they would make them believe wrong Things : And 'tis also the same Error, if a Man takes upon himself to be my Guide when he lets me go wrong, as if he had led me wrong himself ; and he who adulterates the primitive Councils, is as great a Knave to me, as he would be who should lead me out of the right Road into unknown Paths and Precipices : For Salvation is dearer than the Preservation of Life.

ARTICLE V.

THAT this Church is not the Church of *Christ*, because it has given not Ministers only and Stewards, but Lords and Coiners of new Mysteries and Sacraments, unknown to Antiquity, and other Nations.

THIS Article, as it includes what makes the greatest part of modern Controversy, calls for a particular Attention ; and because the Church of *Rome* makes Seven Sacraments an Article of that Faith, *without which no Man can be saved*, I will consider every one of these Seven Sacraments, in so many Sections.

S E C T. I.

Of BAPTISM.

ALMOST all Christians are agreed about the Essentials of this Sacrament, and that by it we are made the adopted Children of God, and Partakers of Christ's Redemption ; that it is conferr'd either by Immersion, or Asperision, or Lotion ; that natural Water is necessary, with the Words, *I baptize Thee in the*

the Name of the Father, and of the Son, and of the Holy Ghost ^u. But touching the Ceremonies of Baptism, the Difference is very great. The Greeks used Exorcisms, and so do the *Muscovites*: *Exsufflation* and *Inspiration*, *Rosweidus* makes mention of in the Lives of the Fathers, p. 785. The Words of renouncing Satan and all his Works, and all his Poms, are certified by St. ^w *Cyril of Jerusalem*, who also mentions the saying of the Creed after the renouncing of Satan. St. *Cyril* lived in the IVth Age, and was ordained Bishop of *Jerusalem* in 349, or 350. The Works ^x attributed to St. *Dennis the Areopagite*, make mention of Exorcisms, renouncing of Satan, of Profession of Faith, of Imposition of Hands, of Unction, with the Sign of the Cross, of Blessing the Baptismal Font, with the Infusion of the sacred Oils, but not of *Inspiration* nor *Exsufflation*, nor of blessing Salt, to put into the Mouth of the Person to be baptized. These Works of St. *Dennis the Areopagite* were never mentioned till the Year 533, when they were ^y rejected by the Orthodox Party as forg'd, at a publick Conference at *Constantinople*; tho' they were *admitted* (I take that to be the Sense of *naturelment ou precisement*) as genuine by Pope St. *Martin*, in a Synod at Rome, Anno 649. but Learning was then at a low Ebb at Rome, and they could neither speak nor write *Latin* correctly without Study, nor scarce with it. *Maurus Rabanus* mentions ^z among the Rites of *Baptism*, *Catechism*, Renouncing of Satan, Profession of Faith, *Exsufflation*, Signing with the Cross, the Blessing of Salt, Exorcism, the touching of the Ears and Nostrils with Spittle, Unction in the Breast and Shoulders, the Consecration

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of

^u The Greeks baptize Indicatively, v.g. A. B. the Servant of Christ, is baptized in the Name, &c. or, May the Servant of Christ, A. B. be baptized in the Name, &c.

^w St. *Cyril Hierosol.* L. 2. *Catech. Mystagog.*

^x *Hierarch. Eccles.* c. 2.

^y *Fleury*, Lib. 32. n. 33. in 12^{mo}. Tom. 7. p. 306, 307.

^z *Maur. Raban. lib. de Institut. Clericor.* c. 27. ex *Catech. Canis.*

of the Baptifmal Font, the Form of Baptizing, and the Unction with Chrifm on the Crown of the Head, which are much the fame Ceremonies with thofe the Church of *Rome* now uſes ; but he did not write till towards the Beginning of the ninth Century. *St. Ambroſe*, ^a who lived in the fourth Century, in the firſt Chapter of the Sacraments, mentions the touching of the Ears and Noſtrils in Baptiſm : In the ſecond Chapter, he mentions the Unction and renouncing of Satan ; in the third, the Font ; in the fourth, the Conſecration of the Font, and Exorcifm, &c. In the third Book, chap. 1. He mentions after Baptiſm, the Prieſt's waſhing the Feet of the Baptized, and blames tacitly the Church of *Rome* for omitting this Ceremony. But 'tis not certain, that theſe Books of the Sacraments are his, as *Du Pin* obſerves ^b. What the Method was of making Chriſtians in the Primitive Ages, is thus briefly ſet down by ^c *Fleury* : “ When the Biſhops judged
“ the Catechumens ſufficiently inſtructed, they baptiz-
“ ed them, and this on the Vigil of *Eaſter* or *Whit-*
“ *ſontide*, if they could chooſe the Time. They bleſ-
“ ſed the Font, prepar'd the Catechumen, made him
“ faſt till Evening, and give an Acconnt of his Faith,
“ in answer to ſeveral Questions. The Biſhop confirm-
“ ed them as ſoon as he had chriſten'd them, then of-
“ fer'd the Holy Sacrifice, and gave them the Com-
“ munion ^d. Then he made them taſte Milk and Ho-
“ ney, to mark their Entrance into the true Land of
“ Promise, that is to ſay, the Church, &c.

Now in all theſe ancient Forms, we find a Difference of Ceremonies, which, as ^e *Eſtius* obſerves, do not touch the Eſſence of the Sacrament. *William Du-*
randus

^a *St. Ambroſ. de Sacram. L. 1. c. 1, 2, 3, 4.*

^b *Du Pin, Cent. 4. c. 5. p. 162. in fin.*

^c *Fleury Mœurs des Chrétien. p. 17. 12^mo: à Bruxelles, An. 1719.*

^d *Ex Aët. S. Stephani P. ap. Baron. Anno 259. n. 23. item An. 249. n. 9, 12.*

^e *Eſt. in 4 Sent. Par. 1. Diſt. 7. §. 4.*

randus^f tells us, that the Apostles used little or nothing else besides *Water*, and the *Words*, *I baptize*, &c. and he proves it out of the Canon Law. But the *Romish* Rite of making Catechumens say the Lord's Prayer, and call *GOD Father* before they are his *Children*, is very wrong; *Perversè satis*, says Cardinal *Bona* out of *St. Cyprian*, *ut qui nondum filius est, Deum Patrem vocet*, Ep. LXXIV. *ad Pompeium. Rer. Liturg.* p. 392. To conclude this Section; no Form comes nearer to Antiquity, than what is prescribed by the Church of *England*: and therefore in this, I hope, it will be allowed more Apostolical than the Church of *Rome*, which has Abundance of Ceremonies that give great Offence, and which the Apostles (by the Confession of their own Bishops and Teachers) knew nothing of, and which no ways touch the Essence of the Sacrament.

S E C T. II.

Of CONFIRMATION.

THE learned Mr. *Howardin*, in his little Book, intituled, *Discourses of Religion*, p. 144. says, That the outward Sign is the Imposition of Hands by a Bishop: And this only we find authoriz'd in the *Acts*, ch. viii. 19. where nothing is mention'd in conferring *Confirmation*, but Imposition of Hands and Prayer. Nothing else is mention'd in the 38th Canon of the Council of *Eliberis*, which was held in *Constantius*^g *Chlorus's* Time; nor in a Council held at *Meaux* in the Year 813. which reform'd all the Church-Discipline in *France*, that was decay'd by the Incursions of the *Romans*. *Fleury* tells us^h, that 'tis certain that the es-

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sential

^f *Durand. Rational. Divinor. Offic. Lib. 6. c. 82. n. 28. ex decr. Grat. de consecr. d. 3. in Synodo.*

^g *Constantius Chloris* was Father to *Constantine the Great*,

^h *Fleury*, 12^{mo}. Tom. 22. par. 1. p. 307.

essential Matter of this Sacrament, is the Imposition of Hands. *Morinus* and *Menardus*ⁱ shew, that *Confirmation* in many Churches was conferr'd by the sole Imposition of Hands: Yet Pope *Eugene*, in his Decree of Union with the *Armenians*, declares *Chrism* to be the essential Matter of this Sacrament; and the whole current of Catechists and ordinary Divines join with him in this Error, which being about the Essentials of the Sacraments, must of necessity be about the Essentials of Religion. The *Trent-Catechism*, *Doway-Catechism*, *Turbeville's*, have all the same Error; so that 'tis neither National nor Personal, but an universal Error of that Church, and of that consequence, that it destroys the Sacrament: for if the *Romanists* do not use the same visible Sign that the Apostles and primitive Ages did, they do not confer the same Sacrament; and if they set up another visible Sign in a Sacrament, than the Apostles and primitive Ages knew of, they make a new Sacrament that the Apostles and primitive Ages knew nothing of. *Estius*^k thinks it probable, "that the Apostles (indeed) conferr'd *Confirmation* by " Imposition of Hands *as the Matter*, and by Prayer " *as the Form*: but that afterwards *Chrism* was " thought proper to be *the Matter*, and *Words adapted* " *to the using of Chrism* were judged fitting for the " *Form*; and that now Imposition of Hands is nei- " ther Matter nor Form, nor part of Matter or Form." And can any Body in their Senses think they confer the same Sacrament? Has the Church of *Rome*, or any Church upon Earth, a Power to institute Sacraments, or alter the Divine Institution of visible Signs delivered by the Apostles? Yet they *promise*, *vow*, and *swear* to believe, that their new Essentials of this Sacrament do constitute^l *a true and proper Sacrament instituted by Christ; that it confers Grace, and that they receive*
and

ⁱ *Morinus*, Lib. 9. de Pœnit. c. 11. *Menard*, ad Sacram. Gregor.

^k *Estius* in 4. Sent. Dist. 7. §. 7. c.

^l *Professio fidei autoritate Conc. Trid. edita à Pio*, 4^{to}. 1564.

and admit such Rites and Ceremonies; and that this is a Faith out of which no Man can be saved: yet in the Council of Florence, the Acts do not shew that the Pope then requir'd of the Greeks to hold Confirmation to be a Sacrament; for they denied it to be so. Great God! what a World is this, when Falshood and Errors are so barefacedly attested and sworn to, by Men standing in a holy Place? and new Sacraments forced upon People, as essential to Salvation! But because *Estius* says only, 'tis probable that the Apostles confirmed by Imposition of Hands, which all learned Men besides himself positively, without any Doubt, affirm; let us hear what St. *Isidore* Bishop of *Sevil* ^m writes: "But because, says he, after Baptism the Holy Ghost is given by Bishops thro' Imposition of Hands, we remember to have read" that the Apostles did so, "Not that we can give the Holy Ghost, but we call upon God that he may be given; and this is chiefly done by the Bishop, nor is it lawful to be done by any Body else, as Pope ° *Innocent* decrees." *Isidore* lived in 595, was a Prelate of good Reading and Learning, his Book of Offices being much commended by ^p *Du Pin*. This Testimony, with what has been said, and the Opinion of all modern learned Men, may satisfy the Reader what the Apostles did. And here we see again the Purity of the Church of England: It practises in its sacred Rites what was primitive, and does in its Ministry what the Scripture tells us the Apostles did.

THERE is another Error in the Doctrine of the Roman Church relating to Confirmation, which is this: The Council of *Trent* ^a "declares every one anathematiz'd, that shall say the Bishop is not the ordinary Minister of Confirmation, but a simple Priest" I 4 "may

^m *Isidor. Lib. 2. de Ecclesiasticis Officiis, c. 26.*

ⁿ *Acts xix.*

^o *Innocent. I. ad Decentium.*

^p *Du Pin, Cent. 7. c. 8. tom. 2. p. 327.*

^a *Conc. Trid. Sess. 7. c. 3.*

“ may give it.” Pope *Innocent IV.* by a Bull dated at *Lateran* the second Day before the Nones of *March*, in the eleventh Year of his Pontificate, *Sub Catholicæ*, &c. expressly declares, ^r “ That Bishops alone shall “ mark with Chrism those that are baptized, because “ this Unction must not be made but by a Bishop ; “ for that the Apostles, in whose stead Bishops are, are “ read to have given the Holy Ghost by the Imposition of Hands, which Imposition of Hands, is “ represented by *Confirmation*, or the anointing of the “ Forehead with Chrism.

ALL this notwithstanding, the Pope declar’d, after hearing the Congregation of Cardinals, ^r “ That “ an Abbot (a ^s simple *Priest*, for he is no more, if “ always that) by a Privilege from *Rome*, with Leave “ of the Ordinary, may be Minister of this Sacrament.” This Decree is register’d among the Declarations of the Cardinals upon the Council of *Trent*. So that the ancient Doctrine of the Church, and the formidable *Anathema’s* of *Trent*, signify nothing, if the Pope has a Mind to alter the former, and make void the latter. And tho’ you swear to believe the Doctrine of *Trent-Council* by a dreadful Oath upon the Gospels, and that out of that Faith no Man can be saved; yet if his Holiness will grant a Privilege, the Scene is chang’d, there is a new Minister for this Sacrament now, that you would have been accursed if you had believ’d he could have done any thing before.

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^r *Praxis Episcopalis Piasicii de Visitatione Græcor.* p. 177.

^s *Declarationes Cardinal. super Conc. Trid. ad Sess. 7. can. 3.*

^s Mr. Johnson, in his Preface to his *Clergyman’s Vade-Mecum*, Tom. 2. p. 53. says, “ That Abbots are Priests of a great Elevation.” But Layman, a learned Jesuit, gives us another Notion, when he tells us, that “ Canonists are divided about “ the Question, whether their Office requires them to be “ Priests or not :” And he concludes with these remarkable Words; *Sed summus Pontifex dispensare potest cum Abbate quo minus ordines sacros aut sacerdotium suscipere obligetur.* Laym. Quæst. Canon. de Prælat. Eccl. cap. 16. qn. 186.

I CONFESS it looks strange to me, that such a Thing should be thought a Subject of that Weight, that the saying it is not so, should make a Man deserve to be for ever accursed ; and yet that the Pope shall have Power of making it not so whenever he pleases : And all the Difference I can conceive betwixt the Bishop's being the ordinary Minister of *Confirmation*, and a simple *Priest* or Abbot the extraordinary, is, that one can do it by his own Place and own Right, and the other only by the Right of another ; and if the Power of giving the Holy Ghost, and of administering the Sacraments, and such too as *are never to be reiterated*, may be given by Grant and Delegation, then the Holy Ghost may be sent in a Post-Letter to Particulars, as the *Turkish-Spy* thought He was in Portmantua's to *Trent*.

S E C T. III.

Of the HOLY EUCHARIST.

THIS Sacrament, as it is the greatest of the New Law, is also a Subject of the greatest Contest between the Church of *England* and the Church of *Rome*, which I take to be chiefly owing to the *Hauteur* of the Court of *Rome*, that had rather see Schisms and Disputes, than condescend to explain what it means, or what it says of this Sacrament. 'Tis astonishing to well meaning People, to see that the Souls which *Christ* has purchased with his Blood, should be exposed to Perdition thro' Discord and Schism ; while he who pretends to feed the Flock, and to be the supreme Pastor on Earth, may hinder all Feuds and Divisions, by yielding to an Explication of his hard Terms ! 'Tis a Pity to see what Work there has been in *France* among the Christians there, for want of that Court's explaining itself about some difficult Points that were found in the Constitution *UNIGENITUS*. But the

the Method of that Court is such, that all the World must blindly obey it, ask no Questions, insist on no Answers, or be delivered over to Satan if they do.

WHAT the Divines of the Church of *Rome* have said and taught, touching the Difficulties that have been raised about this Sacrament, may be reduced to these five following Points, of which I shall speak in order; *viz.*

- 1st, Of the *Matter* of the *Eucharist*.
- 2^{dly}, Of the *Real Presence* and *Transubstantiation*.
- 3^{dly}, Of *Adoring* the *Eucharist*.
- 4^{thly}, Of *Communion* in both *Kinds*.
- 5^{thly}, Of the *Sacrifice*.

I. Of the *Matter* of the *Eucharist*.

THERE have been various Opinions in the Church touching the *Matter* of this Sacrament; all agree that it must be Wheat-Bread, but the Debates have been, whether leaven'd or unleaven'd: as for Wine, Pope *Innocent VIII.* permitted the People of *Norway* to make the Oblation with Water instead of Wine, which is an Error in an Article of Faith. But *Bellarmin* excuses it, by saying, He err'd as a particular Man, not as Pope, tho' He was then Pope. Towards the End of the sixth Century, certain Priests offer'd Milk instead of Wine; and others gave Bunches of Grapes instead of the Communion, to the Laity; which *Cabassutius*^v tells us, were Practices condemned in the fourth Council of *Bracara* in *Portugal*, Anno 675. For Wine of the Grape is universally agreed to be equally essential to this Sacrament, as well as Wheat-Bread. And as to the sort of Wheat-Bread, *Du Pin* assures us^w, it was given leavened in the seventh Century.

^t *Bellarmin. de sum. Pontif. L. 4. c. 14. Veron. Reg. Fid. p. 537.*

^v *Cabassut. Norit. Hist. Eccl. p. 291.*

^w *Du Pin, Cent. 7. ch. 9.*

tury. In the sixteenth Council of *Toledo*, ^x we read, that some Priests used for the Christian Sacrifice common Bread, of which they cut a round Piece, and offer'd it upon the Altar: The Council reform'd this; and order'd for the future, that a whole entire Loaf of Bread should be offer'd, made on purpose, very little, but white; for that the Eucharist is not design'd to fill the Stomach, but to nourish the Soul.

CARDINAL *Bona* ^y shews, that leavened Bread was used to the eighth Age, against Cardinal *Baronius*. *Mabillon*, ^z in his *Musæum Italicum*, does not deny that the leavened Bread (which was sent to sundry Churches, in token of holding Communion with them) was the consecrated Eucharist: and *Cabassutius* ^a plainly proves that it was so.

BUT since both the *Greek* and *Latin* Churches agreed in the Council of *Florence*, that either sort of Bread would serve, and might be indifferently used, provided the Minister had received Ordination, there can be no essential Error in the use of either of them, *which the Nation pleases*. The *Romans* use now altogether *Azymes*, the *Greeks* common Bread, and so does the Church of *England*; which, from its first Conversion, was much addicted to the *Greek* Customs: And this seems the safer Practice too, because *Michael Cerularius*, ^b Patriarch of *Constantinople*, gave the Use of *Azymes* for one Reason why he refused to communicate with the *Latin* Church; and because again that Consent which the *Greeks* gave in the Council of *Florence*, was revok'd and reversed ^c by the particular Churches in *Greece*, at the return of the Bishops from that Council.

II. Of

^x *Conc. Toletan.* 16. can. 6. *Fleury*, Lib. 40. n. 56.

^y *Bona Liturg.* Lib. 1. c. 23.

^z *Mabillon. Mus. Ital.* Tom. 1. p. 134.

^a *Cabassut. Notit. Hist. Eccl.* p. 29. n. 7.

^b See *History of Mich. Cerul.* in *Du Pin*, Cent. 11. c. 3.

^c *Fleury*, Tom. 22. p. 333.

II. Of the Real Presence and Transubstantiation.

As we read in the ninth Century, the Church divided betwixt the Opinions of *Paschasius* and *Ratramne* (whom some call *Bertram*) while the Controversy was not about the Real Presence, but about the Terms made use of to express it; so we may say the Church of *Rome* and Church of *England* are divided at present, not about the Real Presence, (for the Church of *England* in its *Catechism* owns the *Body and Blood of Christ to be verily and indeed taken and received by the Faithful*) but about Words to express the manner how it is there.

THE Church of *England* does not admit of *Transubstantiation*, nor did formerly the *Greek Church*: for tho' *Bessarion*,^d Archbishop of *Nice*, declared for it at the Council of *Florence* in the Name of the *Greeks*, yet in the Decree there is nothing of it; and 'tis a certain Rule, that in General Councils, only that is of Faith which is *contentum in capite aut Canone*. And again, since all that^e Decree of Union made in the Council of *Florence* was disown'd and disannull'd by almost all the particular *Greek Churches*, upon the return of their Bishops, if it had been register'd in the Decree, it could not be looked upon as the Faith of the *Greek Church*: For 'tis the Opinion of *Panormitan* upon the Canon Law, *Cap. 2. de Constitutionibus*, allow'd to be Orthodox, and which is quoted in the *Exomologesis*^f of *F. Cressy*, and *F. Rudesind Barlow's Epistolâ Præsidis*^g; that Decrees of General Councils are not obligatory, unless receiv'd by particular Churches. *Andrew Du Vall*,^h Doctor and first Professor of *Sorbon*, says, that Councils cannot oblige till they be promulgated

^d *Fleury*, p. 225. Tom. 22.

^e *Ibid.* Decret. Union. p. 261. *Veron. Reg. Fid. ex Vasquez, &c.* p. 529. ^f *Exomologesis Cressy*, p. 369. ^g *Epist. Præsidis*, p. 137.

^h *Andr. Du Vall. de suprêmâ Pontific. author.* p. 417.

gated in the chief Cities of a Kingdom. And this is so certain, that *Fleury*ⁱ observes, 'tis not in the Pope's Power to make a General Council receiv'd, without the Consent of the principal Churches of a Kingdom: This was literally observ'd in the seventh General Council, held at *Nice* about the Worship of Images, wherein the Pope's Legates presided; for notwithstanding their Presence, the Pope's Approbation afterwards, and his proposing the Decrees thereof to be admitted; yet this Council was absolutely refused both in *France* and ^k *Germany*, and the *English* positively denied to accept it, in a Letter drawn up by *Alcuin*, in the Name of the Bishops and Princes of *England*.

WHAT the Opinion of the *Greeks* is at present in this Matter, may be learn'd out of a Council held at *Constantinople*, Anno 1642. under *Parthenius* the Patriarch; the Decrees of which were dedicated to *Basil Baibondas*, Prince of the *Moldavians*, and were confirmed in a Synod held there at *Jassi*. *Nettarius*, Patriarch of *Jerusalem*, Anno 1672. praised these Decrees as most orthodox, and solemnly approv'd of them in a Synod held at *Bethlem*: And, in fine, *Calinicus*, Patriarch of *Constantinople*, approv'd of them again in a Synodical Act, A. D. 1691. In this Council (Decree the 16th) the *Greeks* declare "the Eu-
" charist not to be a bare Figure of *Christ's* Body, as
" if we were yet under the Old Law, nor yet of such
" spiritual Understanding that resembles Fiction; for
" *Jesus* did not say, This is the Figure of my Body,
" but, This is my Body, This is my Blood; to wit,
" that which is seen and receiv'd, and eaten and bro-
" ken, now sanctified and blessed, are his Body and
" his Blood." And ever since, the *Greeks* have ad-
mitted *Transubstantiation*, under the Word *μετουσια*.
Yet note, that *Jeremy*, Patriarch of *Constantinople* in
1574. as appears by the Theological Acts of *Wirtem-
berg*, tho' he did not approve of the Confession of
Augsburg,

ⁱ *Fleury*, Tom. 9. 12^m. p. 533.

^k *Id. ibid.* p. 523.

Augsburg, did not censure it, nor the Doctrine of the Church of *England* in the Point of the Real Presence. His last Answer was in 1581.

BISHOP *Bull* declares what the Doctrine of the Church of *England* is, ¹ when he says, *We hold the Eucharist to be a commemorative Sacrifice, that Christ is offer'd commemoratively, not hypostatically; and that it is not a bare Remembrance, or putting our selves in mind of Him.* Dr. *Hammond* says, "That the Fathers acknowledg'd the Bread and Wine to be changed after an ineffable manner." *Prætic. Cat. Lib. 6. §. 4.* And upon St. *Matthew* xxvi. 26. he says, "They are changed from common Bread and Wine.

THESE Things, and the Ways that the Roman Catholick Polemick Writers explain their *Transubstantiation* by being consider'd, I cannot but think that the Dispute is chiefly about Words. Some say, Substance and Quantity are the same; others say, that Quantity belongs to Accidents: others distinguish Matter both from Quantity and Substance; and from hence arise a great many Difficulties of their own making, by this scholastick way of treating the Sacramental Elements. Be pleased to take their own Words: *Veron* says ^m, 'Tis no Article of the *Romish* Faith to believe, that *Christ's* Body in the Eucharist is *quantum*, i. e. has there Quantity or Extension of Parts; that 'tis false to affirm it has there any *Situs*, or Dimensions, or that it exists there *juxta modum existendi naturalem*, i. e. after a natural Way, and that it is only eaten by Man as a Sign or Cause of Grace: that He is eaten spiritually, not by tasting and relishing *Christ's* Flesh: That therefore a ⁿ Dog or Cat that eats the Sacramental Species, eats not the Body of *Christ*, because they eat not by Faith and spiritually: That 'tis false to say, that that very Body of *Christ* is produced anew, or is

¹ Bishop *Bull's* *Corruptions of the Church of Rome*, p. 18. 8^{vo}.

^m *Veron. Reg. Fid.* p. 704. n. 2, & 3. *Ibid.* 714.

ⁿ Pag. 714. n. 4.

is kept in the Eucharist by Consecration, which was born of a Virgin, and which is now preserv'd in Heaven: That 'tis false that he is brought from Heaven to the Altar: that 'tis a Blasphemy to say, that the Substance of Bread is so changed into the Body of *Christ*, or that the Matter of Bread is so changed, as the Bread which we eat is changed into our Substance: That 'tis false that *Transubstantiation* is essentially an Action by which some substantial *Modus* is produced, or that it is a new Conservation of the Body and Blood of *Christ*: That 'tis no Article of Faith, whether the Bread and Wine be annihilated or not annihilated.

DUPIN takes notice^p, That it would be madness to say, that the Body and Blood of *Jesus Christ*, spiritually hidden under the Sacramental Species, should be changed into our Substance, and be corrupted like other Food. And *Veron* observes^q, That it ought not to be said, that *Christ* is present under the Symbols in a corporeal, or natural, or animal Way, but in a spiritual Way; *Corpus Christi sub speciebus est & dici potest Spiritus*.

'Tis very hard to reconcile these Assertions, with the Notions that the World has of *Transubstantiation*, i. e. of the passing of the Substance of Bread into the Substance of *Christ's* real Body; and 'tis full as hard to distinguish his real Body from his natural Body, for he had but one Body: then, to eat the sacred Species, *ut signum seu ut causa Gratiæ*, which if any Animal does, that it shall not eat the same Thing or Substance, tho' it eats along with me of the same Piece, (unless we eat *Christ's* Body entirely, spiritually, and by Faith) is inconceivable!

If so, were it not much better to lay aside the Word *Transubstantiation*, and sit down with the Doctrine of the Universal Church, and affect no more

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^p *Ibid.* p. 723. ^p *Du Pin*, Cent. 9. c. 7. tom. 3. p. 32.

^q *Veron. ubi supr.* p. 704.

Knowledge than what the Apostles and primitive Ages deliver'd to us? The ¹ Confession of *Augsburg* says, *We believe that by a secret and incomprehensible Virtue, CHRIST nourishes us, and enlivens us with the Substance of his Body:* And is not this enough? The 4th Council of *Lateran*, as well as that of *Trent*, are of too weak an Authority to make such a Word essential to Salvation, or a Rule of Faith: Yet *ὑποστάσι* never occasion'd the spilling of more Blood, tho' approv'd of by an universal Council of the whole World, than *Transubstantiation* has done, tho' usher'd in only by *Romish* Councils, and supported by an unintelligible Jargon of the Schools. However, because this Word makes still a great Noise, be pleased to accept of the whole History of it; and a few Words touching their weak scholastick way of treating upon it.

IN the ninth Century, *Paschasius Rathbert*, a Monk of *Corbie*¹, wrote a Book *Of the Body and Blood of our Lord*, whilst he was only a private Monk: He published it *A.D.* 831. This Book occasion'd, in process of a few Years, some Debates; and *Paschasius* was written to, about several Expressions contain'd in it, as soon as he appeared in a more eminent Station of Lord Abbot of *Corbie*. But *Paschasius* persisted to maintain all that he had advanc'd, and added, *That the Sacrament of the Eucharist was the very Flesh of JESUS CHRIST, born of Mary, crucified, and risen from the Dead.* This Doctrine highly displeased *Rabanus*, first a Monk of *Fulda*, and at that time Archbishop of *Mentz*, and *Ratramne*, a Monk of *Corbie*,

¹ *Confess. Augustin.* Art. 36.

² *Corbie* is a Town of *France*, in *Picardy*, with the Title of an Earldom. It was at first nothing but an Abby, founded by *Batildis*, Queen of *France*, and *Clothaire III.* her Son, *Anno* 661. There is another *Corbie* in *Germany*, (whose Abbot is a Prince of the Empire) founded by the Emperor *Lewis* the Pious, *Anno* 822. Both have yielded very great Men to the Church of *Rome*: but *Paschasius* was of the former. The latter I have seen in a flourishing Condition, under the Government of *Florentius à Velde*, a Prince and Abbot of great Piety.

Corbie, now better known under the Name of *Bertram*, and others. The first that wrote against it, was one called *Sapiens*, or *Wise*, whose Book is to be seen in the *Appendix* to the first Part of the *Benedictine Annals*, and fourth Century : The second was *Rabanus*, in his Epistle to *Heribald* : The third was *Ratramne* or *Bertram*, in a Book intitled, *Of the Body and Blood of JESUS CHRIST* : *Ratramne* proves two things in it ; the first, That the Body and Blood of *Jesus Christ*, which are received by the Mouths of the Faithful in the Church, are *Figures*, if regarded by the visible and outward Appearance of Bread and Wine, tho' they be really the Body and Blood of *Jesus Christ*, by the Power of the Divine Word. The second thing he proves is, That the Body of *Jesus Christ* in the Eucharist, is different, not in ^s itself and as to the Substance, but as to the Manner of being the Body and Blood of *Jesus Christ*, as it was upon Earth, and as it is in Heaven without any Veil or Figure. *John Claudius* (Protestant Minister of *Charenton*) writes, that *Ratramne* was of the same Opinion that the *Calvinists* are of touching this Sacrament ; but the Author of the *Perpetuité de la Foy*, strives ^t to shew the contrary. After this, one *Peter Allix*, a Protestant Minister, replied in defence of *John Claudius's* Assertion, and was answer'd again. In fine, those of *John Claudius's* side, caused a Translation of this Book to be printed at *Grenoble*, with the *Latin* Text of the Author, and a Preface, wherein they resolve the Question, and shew *Ratramne* to have defended the Protestant Sentiments. *John Scotus Eri-gena*, a native of *Scotland*, and a learned Man, being in *France* in great Esteem at that Time, was consulted upon this Head, by the Emperor *Charles* the Bald, (who took great pleasure in the Delicacy of his Ge-

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nius :)

^s *Du Pin*, Cent. 9. ch. 7.

^t *Perpet. de la Foy*, Lib. 8. & *Dissertat. qui est à la fin. du même Ouvrage.*

nus :) whereupon he also wrote a Book, in opposition to the Sentiments and Expressions of *Paschasius*; and probably this it was for which, at the Solicitation of the Pope, he was expelled the University of *Paris*, and cried down for an Heretick. This Book (*Fleury* says ^v) is now lost. Besides these, *Amalarius*, Abbot of *Epternach*, in the Diocese of *Trevers*, *Florus*, Deacon of *Lyons*, and *Christian Druthmar*, another Monk of *Corbie*, wrote against *Paschasius*; who is esteemed by all Protestants to have been the first who maintained the Corporeal Presence in the Eucharist.

THUS the Debate continued, contested rather among Divines, than determin'd by any publick Authority, for the Bishops and their Synods did not interfere much in the Matter; till *Berengarius*, Anno 1050. renew'd the Dispute with Vigour, and defended *John Scotus's* Book against *Paschasius*. *Berengarius* was Master of the Cathedral School of *Tours*, and was immediately, upon his appearing in the Defence of *John Scotus*, opposed by *Lanfranc*, then Schoolmaster and Monk of the Abby of *Bec* in *Normandy*. *Berengarius* replied, that *Scotus's* Opinions were the same with those of St. *Ambrose*, St. *Jerom*, and St. *Augustin*, to say nothing of all the ancient Fathers; and gave such Proofs of this his Assertion, that they seem'd, by a Letter of *Berengarius*, to have brought *Lanfranc* over. The Year following, a Council was call'd at *Rome*, after *Easter*, in which this Affair was agitated, *Berengarius* condemn'd, and excommunicated. *Lanfranc*, who a little before had seem'd to give into *Berengarius's* Proofs, was there present, and accused for it, but having clear'd or excused himself, and being dismiss'd, ^w became his greatest Antagonist: And the Council was adjourn'd to be kept at *Vercell* in *September* following. This happen'd in the Year 1050. But a Year before this, *Hugh*, Bishop of *Langres*, wrote to *Berengarius*, calling

^v *Fleury*, Lib. 49. n. 51. & *Moreri*, *vic. Jean. Scot.*

^w *Fleury*, Lib. 59. n. 66, & 67.

ing him a most *Reverend Priest*, and tells him: “ You
 “ say, that the Body of *Jesus Christ* is in such a man-
 “ ner in the Sacrament, that the Nature and Essence
 “ of the Bread and Wine is not changed; and you
 “ make this Body which you call *crucified*, intellec-
 “ tual, in which you declare it manifestly to be incor-
 “ poreal; and you scandalize the whole Church: For
 “ if the Nature of Bread and Wine remains really af-
 “ ter Consecration, we cannot comprehend how there
 “ is any Change; and if what is done more is done
 “ by the Understanding, we cannot comprehend how
 “ it is done; since the Understanding only examines
 “ Things that are done, as how they are done, but of
 “ itself produces them not, nor makes them to be
 “ done.

HERE we may observe, that *Berengarius*, tho’ he
 thought otherwise than that Bishop, was still intitled
Most Reverend by him; and secondly, that that Re-
 verend Bishop was not skill’d enough in scholastick
 Divinity, since he uses *Nature* and *Essence* instead of
Substance, which *Berengarius* did not: For if we be-
 lieve modern *Romish* Divines, they will tell us, * That
 the Body of *Christ* is *substantially* present in the
 Eucharist, notwithstanding the Sacramental Species
 keep their *Quantity*; but is not *naturally* present; be-
 cause a *natural Presence* excludes all other *Quantity*
 having a *natural Existence*; and consequently would
 exclude the Accident *Quantity* remaining after Con-
 secration. Neither did this Prelate seem to understand
 any difference betwixt a Sacramental and a Corporeal
 Change, nor betwixt the Understanding conceiving a
 Thing to be sacramentally done by Divine Institution,
 and the Understanding doing such a Thing itself by
 force of Intention, and the help of Words. This Tes-
 timony of the Bishop of *Langres* I quote at length, be-
 cause it is thought much to favour *Transubstantiation*.
 But to return to History, from whence this Digression

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was

* *Becanus de Sacram. c. 15. qu. 13.*

was made ; *Berengarius*, notwithstanding he was condemned at *Rome*, continued in his Opinions in *France*, and further asserted, that the Church of *Rome* was heretical, without excepting Pope *Leo*, the Bishop who then govern'd it.

IN the Council held at *Vergeil* in *September* as appointed, ^y the Book of *John Scotus* touching the Eucharist was publickly read, condemned, and burnt, and *Berengarius* was again censur'd. But *Berengarius's* Doctrine, notwithstanding, was declar'd for by many in *France* ; whereupon the King call'd a Council of Bishops and Nobles to meet at *Paris*, on the 16th of *October* in the same Year, ^z and *Berengarius* himself was commanded to be present : Here *Berengarius* was condemned with all his Accomplices ; and the Council cried out with one Voice, " If *Berengarius* and his Followers would not retract their Opinions, that all the Army of *France*, with the Clergy at the Head of them in Ecclesiastical Habits, should go to compel them to retract, or put them to Death." The Book of *John Scotus* was read also at this Council ; but neither *Berengarius* nor his Abettors appeared at it.

IN 1059. another Council was held at *Rome*, by Pope *Nicholas II.* wherein *Berengarius* was forced to recant. He was forced to recant again, in another Council held at *Rome* in 1079, because he had return'd, when at Liberty, to his former Tenets : But as soon as he came back into *France*, he refuted the Recantation he had made, by a Writing still in being : But in the Year following, *Anno 1080.* in the Month of *October*, ^a a Council was held at *Bordeaux*, wherein were two Legates from *Rome*, and three Archbishops : Hither *Berengarius* was brought by the Archbishop of *Tours*, and here he repeated his Recantation, and revoked his last Writing. After this Time, there is

^y *Fleury*, Lib. 59. n. 69.

^z *Ibid.* n. 70.

^a *Ibid.* Lib. 63. n. 40.

is no further mention made of him in contemporary Writers till his Death, which happen'd on the 5th of *January*, Anno 1088. in the Isle of *St. Cosmus* near *Tours*.

AND now the Opinion of *Paschasius*, viz. of the Sacrament being the very Coporeal Body of *Jesus Christ*, began to be looked upon as Catholick Doctrine by the Church of *Rome*, at least in publick Shew, tho' the Learned, as I have observ'd, thought otherwise.

BUT during these Heats against *Berengarius*, we must take notice of a grand *Epocha* of Time, relating to Ecclesiastical Affairs, to understand rightly the Church of *Rome*, as it was govern'd in and after this Century: In this Century it was, that *Hildebrand*, the Son of *Bonizon* a Carpenter, was born, and flourished, partly under the Name of *Hildebrand*, and partly under the Name of Pope *Gregory VII*. His entry into the Government of the Church was thus; Pope *Damasus II*. being dead, the *Romans* sent a Deputation to the Emperor *Henry III*. who was then at *Wormes*, to name one whom they might choose, according to Custom, to fill his Chair: The Emperor nominated *Bruno*, then Bishop of *Toul* in *Lorraine*. This happen'd at the End of the Year 1048. *Bruno* pass'd the Christmas-Holidays in his own Cathedral, and in his Journey to *Rome*, took *Cluni* in his way: Here he found *Hildebrand*, then a Monk there, who advis'd him to quit the Pontifical Habit, till he had been chosen Pope by the Clergy of *Rome*, and not to take the Papal Habit upon the Emperor's Presentation. He was so well pleas'd with this Advice, that he took the Person that gave it along with him, and made him Cardinal, after himself was installed Pope at *Rome*, under the Name of *Leo IX*. This is the Account that we learn out of *Moreri*, Edit. 11. Anno 1724. But *Fleury* says, ^b that this Pope made him only Sub-deacon of the Church of *Rome*: But all agree, that from this Time all great Employ's pass'd thro' *Hilde-*

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^b *Fleury*, Lib. 62. n. 1:

brand's Hands, and that this Pope followed all his Councils. Under Pope *Victor II.* he was Apostolical Legate in *France*; under Pope *Stephen X.* he was Apostolical Legate in *Germany*: Pope *Nicholas II.* made him Archdeacon of the Church of *Rome*: He sustain'd Pope *Alexander II.* in his Election by the Clergy of *Rome*, against the Imperial Congé d'Elire; and had the Government of all Affairs under him: and finally, was chosen his Successor upon the Day of Pope *Alexander's* Burial, *An. 1073. 22^d of April.*

WHAT sort of Man he was, we must not ask his Adversaries, who were both mighty and many; but the most impartial way to know him is, to consider his Decrees and Doctrine: Now to omit his Pretensions to the Property of every particular Kingdom and State, which may be seen in the eleventh Century of *Du Pin's Ecclesiastical History*, c. 5. I shall only mention here the Character which that Author gives of him. "No
" sooner was this Man made Pope, but he form'd a
" Design of becoming Lord Spiritual and Temporal
" over the whole Earth; the supreme Judge and De-
" terminer of all Affairs, both Ecclesiastical and Spi-
" ritual; the Disposer, not only of all Bishopricks,
" but also of all Kingdoms, States, and Revenues of
" particular Persons. The Times were lucky to these
" Pretensions: *Germany* was weak; *France* had an
" Infant King; *England* was newly conquer'd by the
" *Normans*; *Spain* oppress'd by the *Moors*; *Italy* di-
" vided, and all *Europe* in Factions." *Richerius* * (a
Doctor of Divinity, and a *Socius* of *Sorbon*) says, that
these following Decrees are his, as may be read in the
second Book of his Epistles, or Works, after the 55th
Epistle, made soon after his Arrival to the Pontificate:

1. That the Church of *Rome* is founded by God alone.
2. That the Pope is only rightly stiled, *The Universal Roman Bishop.*

3. That

* *Richerius Hist. Concil. General. Tom. 1. p. 402. 4^{to}. Colon. 1683.*

3. That the Pope alone can depose or restore Bishops.
4. That the Pope's Legate should preside in Council, tho' he be only in inferior Orders, and may pronounce a definitive Sentence against them, *viz.* Bishops.
5. That the Pope may depose absent Persons.
6. That no Person ought to stay in the Houses of such as are excommunicated by the Pope.
7. That he alone may make new Laws, and gather new People together, may make Abbies of Canonries, may divide rich Bishopricks, and unite poor ones.
8. That the Pope alone can use Marks of Imperial Dignity, *Imperialibus Insignibus.*
9. That the Pope's Feet alone are to be kissed.
10. That his Name alone is to be recited in Churches.
11. That this is the only Name in the World.
12. That the Pope may depose the Emperor.
13. That He may translate a Bishop from one See to another for Necessity.
14. That He may ordain what Clergy he pleases, from all Churches.
15. That who is ordain'd by him, may be benefic'd in other Churches, but not turn Soldiers; and that he cannot be promoted by any other Bishop.
16. That no Synod may be called General without his Command.
17. That no Chapter, and no Books may be held Canonical without his Authority.
18. That his Sentences may be repeal'd by none; but that he can repeal all others.
19. That he can be judged by no Body.
20. That no Body may dare condemn any one that appeals to *Rome.*
21. That all greater Causes ought to be referr'd thither.
22. That the Church of *Rome* never did, nor ne-

ver can err, and this by the Testimony of the Holy Scriptures.

23. That the *Roman* Bishop, if he be canonically ordain'd, by the Merits of St. *Peter*, undoubtedly becomes *Sanctus*, a Saint, as it is read in *Ennodius* Bishop of *Paris*, many of the Holy Fathers favouring this Assertion, as it is contain'd in the Decrees of Pope *Symmachus*.
24. That thro' his Leave and Command, it may be lawful for Subjects to accuse.
25. That without a Synod, he may depose Bishops, and reconcile them.
26. That he is not to be esteemed a Catholick, who does not agree with the *Roman* Church.
27. That he can absolve the Subjects of wicked Princes from their Allegiance.

AND he might have added too, that he had Power of taking off the Heads of such Princes, as he might have a mind to call Hereticks; for so it was resolved upon these Principles soon after, in the Office of the sacred ^d *Inquisition*, if we believe ^e *Bellarmin* and *Suarez* ^f: So says *Richerius* ^g. But *Du Pin* assures us, that these are not owing to him, nor becoming his *Genius*; yet if we consider the Character that he has given, of such an exalted Pride, we cannot think they do more Injury to the Holy See in attributing to him these Canons, than he in giving him such a Character has done: But let this be as it will, 'tis plain by his Conduct and Character, that a vast Alteration was made in his Time, from the Doctrine and Discipline of the Primitive Church. 'Tis own'd that *Jesus Christ* (whose Kingdom was *not of this World*) had a three-

^d The Inquisition was begun in 1229. but established in Italy Anno 1251. In Spain it was established only in 1478. and that by King *Ferdinand* and Queen *Isabella*.

^e *Bellarmin. adv. Barclay, c. 7. Controv. Angl. Becan.*

^f *Francisc. Suarez, in lib. inscrip. Defensio Fidei Cathol. Lib. 6.*

^g 4. n. 18.

^h *Richerius Concil. Gen. Tom. 1. p. 403. 4^{to}.*

threefold Power, according to Divines, viz. of Authority, of Excellency, and of a spiritual Ministry; but He left only the last to his Church: Yet since Pope Gregory took more care to establish the former, than to preserve the Integrity of the latter, all Churches that were obliged to hold Communion with this, were haul'd under an intolerable Bondage, and necessitated to decree as that Church did, or to fall under the Imputation of not being Catholick, and of having their Bishops deposed from their Sees.

I DO not say, that all the *Roman* Catholicks of all Countries admit the aforesaid Decrees of Pope *Hildebrand*; but I observe from his Behaviour and Letters, the Difference of the Spirit that govern'd the Catholick Church in former Ages, and that which govern'd the Church of *Rome* at that Time, and since. In former Ages, Councils were call'd by the Emperors, who were the common Bishops of the external Discipline of the Church; and in this they were true Successors to *Constantine* the Great, who to the Bishops gave himself this ^h Character; ἀλλ' ὑμεῖς μὲν τῶν ἑσῶ τῆς ἐκκλησίας, ἐγὼ δὲ τῶν ἔντ' ἀπὸ θεοῦ καθεσταιμένου ἐπισκοπῶ ἀν' εἰς, &c. *Vos intra Ecclesiam, ego extra Ecclesiam, à Deo Episcopus constitutus sum; i. e.* "You are Bishops within the Church, but I am appointed by God Bishop without the Church:" And *Constantine*, in this has been succeeded by all Sovereigns. In the primitive Times, every Bishop was supreme in his own Diocese; their Government was *Aristocracy*: when they met, they delivered their Sentiments in Council freely, as great Lords, equally concerned in the Government of the same State: The ⁱ Patriarchs of *Alexandria*, *Antioch*, *Constantinople*, and *Jerusalem*, had as much Right over their Metropolitans and Bishops, as the Bishop of *Rome* had over such as were subject to his Patriarchate; yet this implied no more, than a Precedency,

^h *Euseb. in Vit. Const. Lib. 4. c. 24.*

ⁱ *Richer, Concil. General. Tom. 1. c. 13. p. tot.*

dency, and an Order agreed to by all, for the better Government of the Church in an Aristocratical Form: They could command nothing contrary to the Divine Law, nor the established ancient Canons. The *Roman* Church, in those Ages, was never known to signify any more, than the particular Diocese of *Rome*, and the Sees depending upon its Patriarchal Jurisdiction, which were but few in number: Titular Bishops were then never known to vote or to govern; Monks were subject to their Bishops; Councils took their Beginnings and Endings from the Emperor's Edicts; the Emperor's Senate directed their Synods; Things were transacted openly in the Face of the World; what was generally agreed on, passed for a Sanction of the Holy Ghost; no reputed Heretick was excluded from speaking his Opinion; and the Bishops that were disabled from coming, were always impower'd to send Deputies: And if any were grieved, the Prince, as Guardian of the publick Liberty, was first addressed to, for remedy of the Grievance. The reverse of all which, from Pope *Hildebrand's* Time, is conspicuous in that Church; for whatever that Church once defined, the same must all other Churches define, or separate from her Communion: Therefore, since *Rome* had defin'd the Sacrament of the Eucharist to be the very Flesh of *Jesus Christ*, according to *Paschasius's* Opinion; it is no wonder after this, in the Condition that other Churches then were in, that they should determine this Matter in the same way. This will still appear more evident, if we consider the solemn Oath that all Bishops, at that time, and since, were obliged to take before their Consecration, which is registred in the Canon Law. The Oath is this: *I, A. B. Bishop, from this Time forwards will be faithful to St. Peter, and to the holy Roman Church, and to my Lord the Pope, and his Successors canonically chosen: I will not be in Council against Him, nor concerned in any Fact whereby He may lose either Life or Limb, or be taken Prisoner:*

Prisoner: I will never make known, to his Prejudice, any Counsel that He shall declare to me, in Person or by Letters, or by his Nuncio's. To the best of my Power, I will defend against all Men the Papacy of the Church of Rome; and will abet Him, and the Rules of the Holy Fathers, to my utmost, with respect to the Order I am in. If called to a Synod, I will go, unless I have a canonical Impediment to detain me. The Legate of the Apostolick See, when I am assured that any one is so, I will treat honourably in going and coming back, and I will help him in his Wants. I will visit the Shrines of the Apostles at Rome, in Person every Year, or by an Express, unless that See dispenses in their Name with me. So help me God, and these Holy Gospels.

Note, In the Pontifical the Oath is, " That they will defend the Papacy against all Mankind, and study to encrease and promote it; nor be in Council pre-judicial to his Person or Honour;" and there is no mention made of the Rules of the holy Fathers; " but always cause his Commands and Orders to be observed; and will prosecute to their utmost all Heretics, and Rebels to their Lord the Pope.

THE *Corpus Juris* would have us believe, that this Decree is out of St. Gregory I. with the two that go before it; but *Antonius Augustinus*, Archbithop of *Terragona*,^k and the learnedst Man that *Spain* ever bred, observed, that the two going before it, are not in the Books out of which they are quoted; and *Richerius*^l gives this Oath solely to the Institution of Pope Gregory VII. And after this Oath, what Council can either be free or general, that is made up of none but such Bishops as have taken it? Or how can any Council, made up out of such Vassals, decree contrary to the Will of their Lord and Master?

THIS was the State the Church of *Rome* and the Western Churches were in, when *Berengarius* was so exceed-

^k *Moreri*, Edit. II. Anno 1724.

^l *Richer. Concil. Gen. Tom. I. l. 4. p. 405.*

exceedingly hurried about, and his Doctrine^m condemn-
ed: Neither did things end so, for in the Year 1215.
a Council was called at *Lateran* in *Rome*, wherein
the opposite Opinion was made an Article of Faith,
under the Name of *Transubstantiation*, and the Title
of a General Council. 'Tis true, the Patriarchs of
Constantinople and *Jerusalem* were personally there;
but *Constantinople* was then under the *French*, and the
Patriarch of *Jerusalem* was one of the *Latins*; and
'tis no marvel that such should be there, who had not
only sworn Obedience, but had so much Interest to
keep in with that Court, for the sake of obtaining
from thence the Preaching up of *Croisades*, for the Sup-
port of their new Conquests. But there are other Re-
marks made of this Council, which I shall take out
of *Roman* Catholick Writers.

DU PIN tells usⁿ, "That the Pope open'd that
" Synod by a Discourse concerning the Recovery of
" the Holy Land, and the Reformation of the Church:
" Then he caused to be read, in full Council, some
" Chapters or Regulations about the Discipline of the
" Church, which were all drawn up in form. The
" Prelates did not at all debate about them; their Si-
" lence was taken for an Approbation." *Maimbourg*,
who wrote^o of the Wars that were waged for the Re-
covery of the Holy Land, speaking of this Council, has
these Words: "This great Council, wherein so many
" and such important Matters were debated, both in
" relation to Faith and Manners; so many Things of
" a different Nature, as the Policy and the Discipline
" of the Church, the Peace among the Christian Prin-
" ces, and the War against the Infidels, and almost the
" general Interest of all *Europe*, was terminated in less
" than three Weeks." *Richerius* assures us^p, that
this Council was held by the Bishop of *Rome*'s own
Motion,

^m *Concil. IV. Lateran. sub Innocent. III. Can. 1.*

ⁿ *Du Pin*, Tom 3. p. 217.

^o *Maimbourg*, *Hist of the Croisades*, Part 3. Book 3. p. 289.

^p *Richer. Concil. Tom. 1. p. 406. n. 5.*

Motion, and that he govern'd in it like an absolute Monarch. Cardinal *Cusanus*^a takes notice of this ; and laments, that since the eighth Synod, there never was any that could be called General ; *i. e.* there never was any since, in which the Acts were singularly specified, and Liberty granted to all Bishops to speak severally to the Point proposed, and where every Body's Subscription might be register'd ; for that *the Vigour of Canons made in Councils, is not owing to the Pope, nor to the Head of the Council, but only to the agreeing Sentiments of the Fathers assembled.* *Fleury* observes^r, that great Sums of Money were exacted from all the Prelates that came to that Council ; to so great a degree of Extortion, that they were forced to take up large Sums from *Roman Usurers*, upon very hard Terms. *Du Pin* tells us^s, that the Prelates being tir'd with staying at *Rome*, did one after another ask Leave to be gone ; and the Pope, if we may believe *Matthew Paris*, made them buy their Leaves. Now *Matthew Paris* died in 1272. and consequently lived at the same Time, or soon after this Council had been conven'd : From all which it appears, how few Marks of the Guidance of the Holy Ghost attended this Council, which usher'd into the Church that monstrous Article of Faith, *Transubstantiation*. They were all *Latin* Bishops that were present ; nothing was debated ; Regulations were form'd before, they were only there read, where Silence was an Approbation. All was begun and ended, or rather hurried over, in three Weeks time. The Bishop of *Rome* acted with a despotick Power in it ; there was no Liberty to speak to the Point : besides the Charges of an expensive Journey, and the Expences of a dangerous War with the Infidels, which they were to encourage both by their Words and their Wealth, Money was extorted from them,

^a *Card. Cusanus*, Lib. 2. de *Concordantiâ*, c. 8.

^r *Fleury*, Lib. 77. n. 57. in *fin.*

^s *Du Pin*, Cent. 13. c. 6. p. 220.

them, before they could have Leave to go out of the Walls of *Rome*. So that if *Arianism* was established at *Rimini*, thro' the Confinement of the Bishops, 'tis no wonder that Heresy was enacted at *Rome*, for excluding *the Liberty of the Children of God*: And 'tis well if the getting of Money was not the main Design of convening that Synod.

TRANSUBSTANTIATION, consecrated by the first Canon of this Council, has been ever since made use of by *Romish* Divines, to signify that Change which God works in the Sacrament of the Eucharist. However, the contrary Sentiment of *Ratramne* was still maintained by great Numbers of People: and about this Time it was, that the *Waldenses* separated from the Church of *Rome*, for their Errors in this and other Matters: And by them, the Succession in the same Belief is transmitted to the Reformed Churches. For, by the very Confession of our Adversaries, the *Lutherans* had their Doctrine from the *Hussites*, the *Hussites* from the *Wickliffists*, the *Wickliffists* from the *Waldenses*, who deriv'd their Doctrine from the Apostles, as the learned Bishop *Prideaux*^s observes. Thus much for the History of *Transubstantiation*.

As to more particular Remarks of that Doctrine, and to consider in a few Words their weak scholastick way of treating upon it; it must be confess'd, that it naturally leads Men to the Opinion of the *Stercoranistæ*; who held, that *Christ's* Body in this Sacrament was subject to Corruption, like other Food: an Opinion highly blasphemous; for *in Christ dwelleth all the Fullness of the Godhead bodily*, Col. ii. 9. and of Him it is said, *Thou shalt not suffer thy Holy One to see Corruption*, Acts xiii. 35. To elude this necessary Imputation, the modern *Romish* Divines explain themselves, saying, That the Sacramental Species may be corrupted and changed into another Substance; but that the Substance of Bread (which they say) is transubstantiated

^s *Johan. Prideaux, Lect. 9. de Visibilitate Ecclesie, n. 10. Oxon. 1625.*

ed into *Christ*, cannot be corrupted. But what is then Sacramental Species, if that may be corrupted and changed into another Substance, and yet itself is no Substance? Can Accidents to Substance be changed into Substance? Can a Part go into the Privy, or corrupt into Worms (and these I have seen more than once or twice in the consecrated Wafer) which is no Substance? Can living and moving Creatures be generated out of what was no Substance, but was only an Accident to Substance? They'll reply, That Quantity in the consecrated Bread is corrupted, but not the Substance, and that Worms breed out of that. To this I answer, 1st, That according to their darling Philosophy (of *Aristotle*) Quantity is an Accident, and that Substances are not to be generated out of Accidents. 2^{dly}, That if according to some modern Philosophers *Quantity* and *Substance* are not distinguished, (excepting only in *Quantitatibus discretis*, such as Numbers, Time, Discourses) then the Substance remains, and there is no *Transubstantiation*.

BECANUS (a learned Jesuit) affirms^t, as a certain Truth, that a substantial Nourishment is made out of the Sacramental Species, i. e. I suppose, a substantial Nourishment is made out of that which has no Substance! But let us hear further; *Matter and Quantity must be contained in that Thing out of which Worms are generated.* But if Matter must be contained, and Quantity, why not Substance? For fear this should disprove *Transubstantiation*, he tells us, that such Matter is created by God, as the Author of Nature, in that instant of Time, in which the Sacramental Species are sufficiently disposed for the Nourishment of such Insects, and the supporting such new Forms. But what Authority does he give us for this daily new Creation of Matter? He tells us, *That this is no Miracle, for as God creates and infuses a Soul, when the Matter of*
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^t *Becan. de Sacram. c. 20. qu. 4. sum. Theolog. Scholast. Lugdun. 1683. fol. p. 808.*

an human Body is dispos'd to receive it ; so He creates and substitutes Matter, when the Sacramental Species are alter'd, and disposed to receive a new Form. The Reader must here observe an hard Parallel drawn, betwixt *the Image of God* created in Man, and *the Breath of Life* breathed into him, and the Matter out of which Worms are generated, and other filthy Forms sustain'd. We have God's Word, and the concurrent Sentiments of the whole Catholick Church, even of the primitive Ages, for the former ; but nothing besides this zealous Man's Words, and the Sanction of some Writers of his corrupt Church, for the latter : Nay, when he considers his own Assertion, he grows ashamed of it ; for at the End of the same Question he says, *Some People curiously inquire, 1st, Whether this Matter substituted by Almighty God, be the same that was before Transubstantiation in the Substance of the Bread and Wine, or no ? 2^{dly}, By what Action this Matter is made ; whether by simple Creation, or Re-production, or by the Conversion of some pre-existent Being into it ?* And his Answer is, *Nil certi definiri potest ; i. e. There is no Certainty to be had in these Questions.* So that we have no Answer, if *Transubstantiation* be allowed, to the Difficulty proposed, and to the blasphemous Consequence of believing *Christ's Body* corruptible ; since Corruption, and Generation of Worms and other Forms, does happen to the Sacramental Species, and since they cannot happen but where there is Matter and Quantity, or Substance for Alteration to be made in ; and since there is no Certainty about the Creation, Re-production, or Substitution of new Matter.

III. *Of the Adoration of the Eucharist.*

VERON, upon this Subject, says ^v, That 'tis an absolute Calumny upon the Roman Catholicks, for any one to teach, " that the Eucharist is to be adored, for
" that

^v Veron. Reg. Fidei, p. 737.

“ that *Christ* is only adored in the Eucharist, who sits
 “ at the right Hand of the Father who is in Heaven.”
 He alledges “ for this, the Answer that the University
 of *Sorbon* gave to the same Purpose, the 18th of *April*,
A.D. 1643. and which he says he shew’d to two Ma-
 reschals of *France*, *De Chastillon*, and *De la Force* :
 He goes on, and tells us, “ That the *Roman Ca-*
 “ tholicks do not adore the Sacrament, but *Christ*,
 “ that is understood to be under the Sacramental Spe-
 “ cies; who therefore is sometimes called *Sacramen-*
 “ *tum*, and *Res sacramenti* ; and because he is there
 “ present as a Cause of Grace, *Quod ibi sit tanquam*
 “ *causa Gratiae* ; for God forbid that the Sacrament
 “ should be otherwise ador’d, for that were to commit
 “ Idolatry : And the Veneration of the Symbols is
 “ only relative, not absolute ; neither is it defined,
 “ that the * Veneration paid to the Sacramental Spe-
 “ cies is any more than a civil Cult, much less a wor-
 “ ship of Adoration.

FROM hence it appears, that they acknowledge the
 Doctrine of the Church of *England* to be Orthodox ;
 which declares that *Christ* only, who sits at the right
 Hand of his heavenly Father, is to be adored ; that
 the Worship of *latria*, if paid to the Sacrament, is
 Idolatry ; and that the Veneration paid to it is only
 relative, referring to *Christ*, who is understood to be
 there by Faith, and as a Sign or Cause of Grace to
 the devout Receiver.

IV. Of Communion in both Kinds.

BEFORE I speak of Communion in both Kinds,
 it may not be disagreeable perhaps to the Reader, to
 give first an Account of the ancient different Ways of
 using and receiving this Sacrament ; whereby it will
 appear, that what the Church of *England* practises
 L herein,

* *Ibid.* p. 744.

“ *Ibid.* p. 745.

“ *Ibid.* p. 750.

herein, is what is most ancient, what is essential, and what is safest.

CABASSUTIUS, y in a Dissertation upon this Subject, gives us the following Account in twelve Numbers, which I follow for two Reasons, first, because he was a learned Man; and secondly, because he was a great Devotee of the *Romish* Church, his Authority will be less question'd by our Adversaries.

WHAT he says, is to this Effect or Purpose :

N^o. 1. IN the first five Ages, the Blessed Sacrament was given into the Hands of the Faithful, and they had Liberty to carry it home to their own Apartments; which he proves from *St. Cyprian's* Treatise, *De lapsis*; *St. Gregory Nazianzen's* Sermon of his Sister *Gorgonia*; *St. Ambrose's* of his Brother *Satyrus*; *St. Gregory's Dialogues*, l. 3. c. 36. *St. Basil* to *Cæsaria Patricia*. And after they had received the Holy Eucharist into their Hands, they communicated their own selves, either then, or soon after, but most probably took part of what they received into their Hands then; and the rest they carried home to receive at other Times: This appears from the History of the Monks in the Desert.

N^o. 2. THE Council in *Trullo*, kept in the Year 707, would not allow the Eucharist to be received in any Box or *Pyxis*, or any otherways than by the bare Hands of the Communicant put cross-ways. The same way of receiving appears from *St. Cyril's Cateches. Mystagog.* 5. and from *St. Chrysostom de Sacerdot.* l. 3. But in some Places, the Women received the Sacrament in a fine linen Cloth; and this is observed by *St. Augustin*, Sermon. 252. The same is defined in a Council z to be so received, as is to be seen there.

N^o. 3. HE tells us of Infants that used to have no other part of the Eucharist but the Wine dropped into their Mouths; and he brings for it *St. Cyprian de Lapsis*, and *St. Augustin*, Epist. cvii. to *Vitalis*.

N^o. 4.

y *Cabassut. Notit. Hist. Eccles.* p. 29.

z *Concil. Antiscodorensis*, can. 36, & 42.

N^o. 4. HE quotes an *Arabick* Canon of the first Council of *Nice*, that orders both Species to Infants, and St. *Paulinus*, Epist. XII. to *Severus*.

N^o. 5. HE shews the consecrated Wine to be given to Infants in *France*, out of *Hugo Victorinus de Cærimon. Ecclesiast.* and in the East, out of *Abrahamus Echellensis* (a most learned *Maronite*) his Observations upon the *Nicene* Canons.

N^o. 6. HE alledges out of *Evagrius*^a, a received Custom of Childrens being called to eat the Crumbs left at the Eucharist, after the Communion of the People.

N^o. 7. HE shews a Practice of the Church of *Rome*'s sending the Holy Eucharist to other Bishops, as a Token of their being in the same Communion with them, to be as ancient as the Foundation of the *Roman* Church; which he asserts out of^b *Irenæus*.

N^o. 8. THAT in the same Church, some part of the consecrated Wine was poured out into a larger Cup of other Wine, for the Laity to drink after they had received the Bread. This is out of the *Ordo Romanus*, written by *Alcuin*.

N^o. 9. THAT the Bishop of *Rome*, when he consecrated another Bishop, was accustomed to consecrate so much Bread as the new Bishop might communicate of for forty Days together; and then only the whole Offering was consumed. This he takes out of *Alcuin de Divinis Officiis*: and the same he observes to have been practised at the Ordination of Priests, out of *Fulbertus*^c.

N^o. 10. HE speaks of giving the consecrated Bread to the Dead, which was forbidden in the third Council of^d *Carthage*. And as to giving the Bread alone in Cases of Necessity, he alledges the memorable Ex-

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^a *Evagr. Hist. Lib. 4. c. 36.*

^b *Irenæus ad Vict. Pap. Euseb. Hist. L. 5. c. 24.*

^c *Fulbert. ad Finard. Ep. 2.*

^d 3 Conc. *Carthag. can. 5. Euseb. Hist. Eccl. L. 6. c. 44. edit. Gr. editor. Christoph. L. 6. c. 36.*

ample of *Serapion*, who had a part of the Eucharist sent him from the Priest who was sick, and could not come (as he was desired) to him that was dying.

N^o. 11. HE tells us of a Custom in many Places, of giving the consecrated Bread dipt in the consecrated Wine; which was forbidden by Pope ^c *Julius*, but which nevertheless continued to the eleventh Age, as we find by the Prohibition which *Hildebert* Bishop of *Tours* made of it, Epist. LXIV.

N^o. 12. HE relates the famous Passage of St. *Lucian*, making the Communion-Service upon his own Breast, instead of an Altar, or other Utenfils: He was a Priest of *Nicomedia*, and tied down in Prison upon his Back in the Persecution of *Diocletian*, and the Feast of the ^f *Epiphany* coming, the Christians gather'd about him, and were troubled, that on so great a Day they could not receive the Holy Mysteries; which he perceiving, shed a Shower of Tears, called for the sacred Symbols, placed them on his naked Breast, consecrated, and gave to himself and them. He relates there also, that *Theodoret* of *Cyrrus* in *Palestine*, a Bishop, made the same Service upon the Hands of his Deacons, to satisfy the Devotion of *Maris* an Anchorite. Besides these, in another Place, he tells us of a Lay-Communion, and *Communio Peregrina*, or Communion for Strangers ^g. The Lay-Communion, was communicating with the Laity out of the Sanctuary or beyond the Rails in the Church, a Penalty inflicted on Clergymen for misbehaviour. The *Communio Peregrina* was another Penalty enjoined Bishops or Priests that were deprived of, or depos'd from their Dignities: and then they were admitted to a Table that was customarily prepared for Strangers: Somerimes it was less severe, so that a Bishop might have of his Church such Fruits

^c *Julius ad Episc. Egypt. & cap. cum omne, de consecr. Dist. 2.*

^f Note, Under the Name of the *Epiphany*, the Greeks, in the first Ages, solemniz'd our Saviour's Birth, *January* the 16th.

^g *Cabassut. Notit. Hist. Eccl. p. 50.*

Fruits as belonged to a Priest, and a Priest such as belonged to a Deacon.

HERE we see the different Ways of using and receiving the Communion in ancient Times.

As for receiving in both Kinds, *Cabassutius* lightly intimates it in two or three Places; but *Du Pin* plainly tells ^h us, that the Deacons in the fourth Age distributed the Holy Eucharist in both Kinds; and that in the seventh ⁱ Age they gave the Communion in both Kinds with leavened Bread prepar'd. Both Species were given in St. *Justin* the Martyr's Time, as appears by his *first Apology* quoted by *Fleury* ^j, and by St. *Cyprian*'s Treatise, *De Lapsis*. Pope *Pius I.* ^k mentions the Cup given to the Laity: He lived in the second Century. *Fleury*, in his Book *Of the Behaviour of the Primitive Christians*, says, ^l That they received under both Species, excepting Infants that received only under one. St. *Leo* the Great, in his *Fourth Sermon upon Lent*, called the *Manichees* declining of the Cup, a *sacrilegious Hypocrisy*, which ought to be expelled the Church. The Fathers in the Council of *Basil*, granted the *Bohemians* and *Moravians* the Use of both Species, and this Fact of theirs was confirm'd among others by Pope *Nicholas V.* in a Bull dated at *Spoletum* the 15th of *June*, A.D. 1449.

By all which we see what Struggles there have been in the Church of *Rome*, before it could resolve to deny the Cup to the Laity. Sometimes they were for the Cup only, as when they gave the Sacrament to their Children; sometimes only in part, as when they mixed the sacred Wine with that which was not so; then again for both consecrated Cup and Bread, as they allowed the *Bohemians*: tho' the general Practice of the first Ages out of *Du Pin* shews, (like the Voice of

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Nature,

^h *Du Pin*, Cent. 4. c. 7.

ⁱ *Ibid.* Cent. 7. c. 9.

^j *Fleury*, Lib. 3. n. 41.

^k *Pius P. de Consecr. Dist. 2. c. si per negligentiam.*

^l *Fleury*, *Mœurs des Chrêtiens*, p. 48. in 12^{mo}. à Bruxelles, Anno 1719.

Nature, that cannot lye) that they knew what should be done. But this shifting first from one side, then to another, threaten'd (like tottering to a House) a Downfal at last, and an absolute Refusal for ever of one Species of this Sacrament to the Laity. The Church of *England*, that has appealed to primitive Institutes, has restor'd this Loss: And can it be blamed for restoring back to the People what they had been wronged of? and for re-establishing amongst them what was bequeath'd them by the last Legacy of *Christ*, and continued to them by Apostolical and ancient Laws and Canons? Or is their Worship less to be esteem'd than the *Roman*, because it more nearly resembles that which was in the Church when she was the Spouse of *Christ*, without Spot or Wrinkle? Or is the Use of the Cup less lawful to the *English*, than it was to the *Bohemians*; because it was allow'd the *Bohemians* by a Pope and a schismatical Council, and is allow'd the *English* by a National Synod, authorized by the four first General Councils, to govern their Church, and order Rites and Ceremonies fitting for it? Besides, we should remember what *St. Paul* says, 1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread and one Body, for we are all Partakers of that one Bread, and ancient Manuscripts add, and of that one Cup. Now Communion is cum unio, i. e. an Union with; which cannot be without the Cup.*

V. *Of the Sacrifice of the Eucharist, or, of the Form of doing it.*

THE *Romanists* call this Sacrament, *the Mass*; the Church of *England* calls it the *Communion-Service*; the *Greeks*, *the Liturgy*. In ancient Times it was called, *the Supper, the breaking of Bread, the Oblation, the Synaxis, the Collect, the Dominicum, the Eucharist*; but

but so long as all agree that 'tis a commemorative Sacrifice, I think that neither the Name 'tis called by, nor the Language 'tis said or done in, ought to make such a Difference among the Professors of Christianity, as to break Union with others of their Brethren upon that Account; for God understands *English* as well as *Latin*, nor do we find in holy Writ any particular Language ordained for the Divine Service of the new Law; nor are any *Romish* Rites there recorded.

POPE Gregory the Great, in his Answer to St. *Augustin* the Monk, writes thus to him upon this Subject;
 “^m Thy Fraternity knows the Custom of the *Roman*
 “ Church, in which thou remembrest thou wast nursed
 “ and educated. But it seems good to me, that if you
 “ have found any thing, whether it be in the Church
 “ of *Rome*, or the *Gallican* Church, or any other
 “ Church, which is most pleasing to God, that thou
 “ carefully choose and plant that in the Church of
 “ *England*, which you see in other Places to have had
 “ the best Institution. For Things are not to be lov'd
 “ for the sake of the Places, but Places for the sake of
 “ the Things. Out of every Church therefore choose
 “ what is pious, what is religious, what is right, and
 “ deposite that in the Minds of the *English*.” These
 Words were written upon the different ways of saying
 Mass in the Churches of *France* and *Rome*, and might
 convince the *Roman* Catholicks, that their way of say-
 ing Mass is not essential to Religion. But that they
 may see how far that is from being Apostolical, be
 pleased to take it from their own Authors.

FLEURY gives us ⁿ two Accounts of the primi-
 tive Mass, or Communion-Service; one, that was ob-
 serv'd in the Times near the Apostles; the other, when
 the Church came to appear in Grandeur under Chris-
 tian Emperors: The Account of the former is this:

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“ After

^m *Bed. Hist. li. c. 28.*

ⁿ *Fleury Mœurs des Chrétiens, n. 13. p. 47. ex Justin. Mart. Apol.*
 2. in fin.

“ After some Prayers, there was a Lesson read out of
 “ the Old Testament, then out of the New : The
 “ Gospel ended the Service, which the Bishop after-
 “ wards expounded ; adding some Exhortation adapt-
 “ ed to the Necessities of his Flock. Then they who
 “ remain’d turned themselves towards the East,
 “ with their Hands lifted up to Heaven, and prayed
 “ for all sorts of Persons A Deacon exhorted
 “ them to pray, the Priest made the Prayer, and the
 “ People consented by answering, *Amen*. After that,
 “ they offer’d the Gifts that were to be the Matter of
 “ the Sacrifice : The People saluted one another ; Men
 “ saluted Men, and Women saluted Women, in token
 “ of perfect Union : Then every one offer’d Gifts to
 “ the Priest, who offer’d them to God in the Name of
 “ all. He began after that the Action of the Sacrifice,
 “ in admonishing the People to lift up their Hearts to
 “ God, to give him Thanks, and to profoundly adore
 “ him with the Angels, and all the Heavenly *Virtues*.
 “ Then he proceeded to recount the Institution of the
 “ Eucharist ; and in repeating the Words of *Jesus*
 “ *Christ*, he made the Consecration ; after which he
 “ recited with the People the Lord’s Prayer : and
 “ having first taken the Communion, he distributed it
 “ to all, by the Hands of the Deacons.” This is all
 that Author says in reference to the prior Rites used in
 the Communion-Service : His other Account is some
 Pages ° after ; “ At the Hour appointed, the People
 “ assembled in the principal Church, to go from thence
 “ with the Bishop and all the Clergy to the Place
 “ where the Station was appointed for that Day :
 “ (for there used to be no more than one Mass or
 “ Communion-Service in a Church or Diocese, as
 “ *Fleury* observes out of *St Cyprian* °.) As they were
 “ coming into the Church, while the People were tak-
 “ ing their Places, a Psalm was sang in the Choir,
 “ with

° *Ibid.* p. 138. n. 30, &c.

° *Fleury* *ibid.* p. 46. ex *S. Cypr. Epist.* 63. ad *Cecilian*.

“ with an Anthem ; for which now the ^a *Introit* re-
 “ mains. Every one being come to his Place, they
 “ pray’d some time in silence ; then the Bishop saluted
 “ the People, and concluded with pronouncing a
 “ Prayer in an audible Voice, which from thence is
 “ called a *Collett*, (from the People being gather’d to-
 “ gether.) Then the Bishop sat down, and a Reader
 “ read a Lesson, first out of the Old Testament, then
 “ out of the New : To make these Lectures more agree-
 “ able, they mixed Psalms, Anthems, and the Song of
 “ *Hallelujah*. The Lectures were made in the vulgar
 “ Tongue, such as the better sort of People spoke in
 “ every Country—In *Egypt*, it was the *Egyptian* Lan-
 “ guage, as appears by the Life of St. *Anthony*, who,
 “ tho’ converted by hearing the Gospel read, yet un-
 “ derstood no Language but the *Egyptian* ; and in *Sy-*
 “ *ria* the Bishops understood no *Greek*, nothing but
 “ *Syriack*, as appears from the tenth Action of the
 “ General Council of *Chalcedon*. The Gospel was
 “ read by a Priest, or a Deacon ; then follow’d a Ser-
 “ mon : that being ended, all went out that were not
 “ to be present at the Sacrifice : Then, upon Admo-
 “ nition from the Deacon to forgive and love one ano-
 “ ther, they embraced, Clergy, Laymen, and Women,
 “ all separately. This being done, the Sacrifice be-
 “ gan : The Deacons, by the help of the Subdeacons,
 “ put one Cloth upon the Altar, and another upon
 “ a Side-Board, which they (the *Romanists*) call the
 “ *Credence*, from an *Italian* Word which signifies a
 “ *Bouffett*. The Bishop being come to the Altar, re-
 “ ceiv’d from the Hands of the Deacons the Offerings
 “ which they had received from the People. At *Rome*
 “ the Bishop ^r went himself to receive the Offerings of
 “ the Nobility, as of the Senators and their Wives :
 “ for Magistrates and Princes, great and little, were
 “ all present at one Office. The Pastor having offer-
 “ ed

^a The *Introit* begins the Mass of the *Romanists*.

^r *Constit. Apost.* 8, 11. *Can. Apost.* 3, 4.

“ ed Bread and Wine, offer’d also Incense, &c. Dur-
 “ ing the Offertory they sang a Psalm, of which there
 “ remains (in the *Roman Mass-Book*) one Verse, which
 “ was the Anthem. After the Offering, the Church-
 “ Doors were fasten’d, and kept with great Care by
 “ the Deacons or Porters, who remain’d there, and
 “ did not open them even to the Faithful till after the
 “ Communion The Preface, and the Action of
 “ the Sacrifice, which they call the Canon, was read
 “ aloud, and the People answer’d, *Amen*, as they did
 “ to other Prayers After the Consecration, the
 “ Bishop took the Communion, then gave it to the
 “ Priests, afterwards to the Deacons, &c. several Priests
 “ assisted in delivering to the People the holy Body,
 “ and the Deacons gave the Cup: The Men receiv’d
 “ the Body of our Lord in their Hands, and the Wo-
 “ men receiv’d it in fine Linen, destin’d for that Use.
 “ The Particles that remain’d of the Eucharist, they
 “ gave to little ^f Infants During the Commu-
 “ nion, they sang a Psalm, of which there remains only
 “ one Anthem. Their Service was very long, and
 “ *Gregory the Great* observes, ^s that his Infirmities
 “ were so great, that ’twas with Difficulty that he
 “ remain’d three Hours in the Church at the Office.”

As to the first of these Accounts, ’tis almost *verba-
 tim* a Relation of the Communion-Service of the Church
 of *England*, and is as much different from the *Roman*
Mass, as the *Roman Mass* is different from the *English*
 Communion-Service.

As to the second Account, it discovers with what
 Violence the Church of *Rome* strives to impose upon
 the World, in many Points relating to this Sacrifice,
 and in the Way of offering it.

1st, THEIR private Masses appear full of Novel-
 ties: for *Fleury* tells us, they had but one in a Diocese
 or Parish, at which all the People of all Ranks assisted.
 The same is asserted by Cardinal *Bona*, in his Treatise

of

^f *Ordo Roman.*

^s *S. Greg. Lib. 8. Ep. 35.*

of *Liturgies* : And tho' *Estius* ^t strives to defend them, yet 'tis plain that Antiquity was a Stranger to them. In the ^v tenth Canon of the Council of *Auxerre*, two Masses at the same Altar in one Day are forbidden.

2^{dly}, THEIR making Stations throughout the World, as if the Congregation had been at one particular Church in *Rome*, seems another Mistake ; for in all their Mass-Books, 'tis still every where *Statio ad Sanctum Petrum*, or *ad Sanctum Paulum*, &c. tho' the People met at no such Place.

3^{dly}, THE *Introit* is another Sham at the Altar of God ; for that was a Psalm sang in the Choir as the People enter'd the Church : and now every Priest must say one Verse instead of it, which is called the whole *Introit*, tho' he is alone and at the Altar ; and this must be a Part of the Sacrifice too, which is rather mocking, than imitating Antiquity.

4^{thly}, REQUIRING the Language to be *Latin*, is another Fault ; for it was in the Vulgar formerly.

5^{thly}, A Verse instead of a Psalm during the Offering, is also a Mockery of Antiquity : for Offerings are not made nor collected now by the Deacons, during the Time of which this Psalm, instead of a single Verse, was instituted to be sung.

6^{thly}, THE Presence of People that do not communicate at the Communion-Service, and the Priests doing of it without the Participation of the People, is another Innovation.

7^{thly}, SUCH a particular Number of Cloths to cover the Altar with, is liable to the same Objection ; for formerly one serv'd, as it now does in the Church of *England* : yet this is *conditio sine quâ non*.

8^{thly}, MAY be added, the reading the Action of the Sacrifice, or Canon of the Mass, (as they call it) and other Prayers, so low, that no Body must, or can hear the Priest : And this is a gross Imposition upon the

^t *Estius* in 4 Sent. Dist. 12. §. 17, & 18.

^v *Fleury Hist. Eccl. Lib. 34. n. 1. Anno 585.*

the People, as well as a Prejudice to their Devotion, because they cannot join in Prayer, and yet they must say *Amen* to all that he makes, as soon as he gives out the last Words, *per omnia sæcula sæculorum*.

A 9th Novelty, is an abundance of Prayers and Crosses made after the Consecration, before the Communion, whereof we find no mention in the first Ages.

A 10th is, the bereaving the People of the Cup.

AN 11th is, a Verse of a Psalm, instead of a whole Psalm, that used to be sung while others communicated; and this too is to be said by the Priest, tho' all alone, *all done, and the Chalice cover'd and clean'd*.

THE 12th Fault is, the shortness of their Service; for if it takes up more than half an Hour, 'tis resented: So that half an Hour spent on a Sunday in hearing one of these Masses, serves for the sanctifying of the whole Sabbath; such an easy way have the *Romanists* found of keeping all the Day holy! or rather, such an Inlet to Vice and Immorality! when, instead of a serious Reflection on the Errors of the past Week, and a solid Meditation on the positive Laws of God, in order to quicken our Resolutions, and influence our Conduct for the Week following, half an Hour's presence, at what People neither know nor understand, must serve! and for such too as can neither read nor write! I confess their high Masses are much longer; but there is no Divine of the Church of *Rome*, who holds it necessary for any Body to be present at them, since being present at one low Mass is sufficient, and all that is commanded by that Church; and the generality of Country People are not forward to do more.

As to the Dress that the Priest uses at the Altar, which is represented to the People in their Manuals so full of heavenly Mysteries, let us hear what the same *Fleury* tells us: "The *Chasuble*, says he, (the upper Vestment) was a common Dress in the Time of St. *Augustin*: The *Dalmatick*, (or square Tunicks of

" the

" *Fleury Mœurs des Chrétiens*, p. 138.

“ the Deacons) was a common Garment in the Time
 “ of *Valerian* the Emperor: The *Stole* (without which
 “ a Priest must exercise no ^w Sacerdotal Function) was
 “ a Mantle common to Women, and is confounded
 “ among Authors with the *Orarium*, which was a
 “ Band of Linen used by such as went clean, to
 “ dry the Sweat of the Neck and Face. *Ulpianus*
 “ (*de aur. & arg. leg. l. Vestis*) says also, that the
 “ *Stole* and *Tunicks* are Womens Apparel: and for
 “ the *Stole*, it was called ἀνύθρον; tho’ *Caligula*
 “ and *Heliogabalus* used it. Out of *Nonius* it ap-
 “ pears that Men also used it. The *Maniple* was but
 “ a Napkin upon the Arm, to serve more readily
 “ at the holy Table with. The *Alb* itself, or Surplice,
 “ was in the Beginning no particular Habit of Cler-
 “ gymen; for the Emperor *Aurelian* made Presents
 “ of them to the People of *Rome*, as also of those
 “ great Handkerchiefs which they call’d *Oraria*.
 “ But since Clergymen have been accustomed to wear
 “ *Albs* or Surplices continually, Priests have been de-
 “ fired to have particular ones for the Service of the
 “ Altar.

’Tis admirable that the Church of *Rome* could
 invent such Turns, as to make these Dresses, that
 were common in ancient Times, now look mystical!
 but more admirable, that they should think no Wor-
 ship grateful to God, but what is attended with such
 an antick Dress; and that it should be an Article of
 Religion, and a Term of Communion, to have such
 Dresses and such Ceremonies, that belonged properly
 to Women, and the worst of Heathen Men, such as
Caligula and *Heliogabalus*.

It may be objected, that *Fleury’s* first Account,
 which so much resembles the Form of the Communion
 Service of the Church of *England*, is said to have been
 used when the Church was under Persecution: But to
 this

^w Ex *Thomassin. Discip. Eccles.* Part 1. l. 1. c. 31. & Part 2. l. 1.
 c. 23.

this I answer, first, That it was not the less pure for that ; and secondly, I presume *Fleury* said so, because he liv'd in a Country wherein he durst not write openly against the established Rites of the *Roman* Missal. And I conceive I have the more Reason to say so, because *Durandus*, ^x a Bishop of that Communion, tells us without Restriction, that the Apostles added nothing but the Lord's Prayer to the Words of Consecration when they said Mass : which makes it plain, that the Multiplicity of Ceremonies used, and required to be used in the *Roman* Mass, is owing neither to the Apostles, nor Antiquity. St. *Paul* says plainly to the *Corinthians*, that *he had delivered to them what he had received from the Lord*, 1 Cor. xi. 23. about the Form of offering this Sacrifice : And afterwards he wrote to *Timothy*, to *hold fast the Form of sound Words*, 2 Tim. i. 13. From whence 'tis plain, that the Apostolick Form was from God, and is to be held.

BUT there are two other Objections against the Communion Service in the Church of *England*, namely, first, That there very seldom is any Communion-Service ; secondly, That when there is, on Sundays and Festivals, it is often read without any Communion either received or offer'd, by either Priest or People, and without both Vessels and Elements, of which they pretend there is no Precedent in Antiquity. To the first of these I answer, That it was not the Practice in the Primitive Ages, to have every where a Communion-Service, or the commemorative Sacrifice made daily, as appears plainly by what I have said in the Fourth Chapter, concerning the *Greeks*. Then as to the second, I answer, That the ancient *Missa Catechumenorum* was a Precedent ; and that such was said not only before *Catechumens*, *i. e.* such as were under Instruction, in order to receive Baptism, but also before *Penitents* : Now, if in such dissolute Times as these, our Church

^x *Gul. Durand. in Ration. Divin. Offic. Lib. 4. p. 88. n. 5, &c.*
 & *Lib. 6. p. 349. n. 26.*

Church thinks fit to renew the primitive Practice, of denying even the Sight of the sacred Vessels and Elements to *Sinners*, in order to make them Penitents, (for Catechumens we have none ;) if it be thought proper to break off the customary Practice of receiving without Profit, and of seeing the sacred Symbols without Veneration, did it do wrong? I am afraid this Sacrament (tho' one of the greatest Gifts of God to Mankind) is most despicably made an handle of, to glut the Bellies of some idle Men, who are of no other use to human Society, than to say the Communion-Service or Masses daily, or two or three times a Day, for the sake of Lucre ; for there are *Missæ bifaciata*, and *trifaciata*, (of which see Cardinal y *Bona*.) Now since it has been more a customary than religious Use, for the sake of Lucre or a good Dinner, or both ; therefore it ought no longer to be countenanced. National Synods have a Power, nay, are obliged to order Times and Seasons for holy Rites ; and in all Matters where the Scriptures are silent, especially where flaming Abuses are publick and notorious. When therefore, after the Gospel, Creed, and Sermon, the Communion-Service is put to an end, and not further proceeded in, the People ought to be satisfied that they have heard as much as was allowed to *Penitents* in the primitive Ages ; and they ought to think, that 'tis their unworthiness that has hinder'd them from seeing or receiving the sacred Elements ; and that 'tis high time now at last to turn Penitents seriously themselves, for having been so often false to their Vows made at this holy Table, and so often perjur'd to their Maker, no new Life having hitherto followed.

BESIDES, the Asserters of the Novelty of such a Service, (if this Answer be not sufficient, as I think it is) are great Strangers to the *Missa sicca* of their Forefathers : *Genebrard* ^z commends *Missa sicca*, or this sort of

y *Card. Bona Rerum Liturgicarum*, Lib. 4^{to}. p. 391. n. 7.

z *Genebrard. lib. de Liturg. Apostol.* cap. 30.

of Communion-Service, to those who cannot be at that which is compleat, and signifies it to have been much in use in his Time, viz. *A. D. 1587.* *Petrus Cantor* makes ^a mention of this sort of Service, in the several learned Treatises that he wrote; and so does *Durandus*, who lived in 1270. *Lewis IX.* of *France*, commonly called *St. Lewis*, frequently made use of it: And if we have not on sacred Days any other, we may blame our corrupt living. When our Pastors shall find that we use the Holy of Holies, now seldom seen or receiv'd, with more Religion than formerly we have done, and increase in Sanctity and Righteousness of Life every time we receive, there is no doubt but they will order a more frequent use of those sacred Mysteries. Till then, 'tis better to lament our Unworthiness, and the Causes of our being kept from worshipping the Lord before his holy Altar, than to rail at a National Church, which, for fear of Sacrilege, does not encourage too frequent promiscuous Communions. For further Ideas of the Sacrifice, I refer to the PREFACE.

S E C T. IV.

Of P E N A N C E.

AS to the Sacrament of Penance, I shall be very short; for I think I make good my Assertion, that the Church of *Rome* has apostatiz'd most grievously, in framing new essentials of Sacraments, when I make it appear that it has done so in this: and this I do affirm it has done; first, as to the Form of this Sacrament, which is the Words of Absolution; and secondly, as to the Injunction of Confession necessarily to be made to a Priest, *necessitate salutis.*

As to the first, that Church teaches, that the Words *Ego te absolvo*, &c. are the essential Form of this Sacrament; which is evidently false from all Antiquaries: and

^a *Petrus Cantor. S. T. D. Parisiensis. Cisterciensis Mon. obiit A.D. 1197. See Card. Bona, loc. cit.*

and the *Greeks* too own, that Absolution was given in *Verbis deprecativis*, i. e. by the Priest's Prayer to God to absolve, &c. That the Church of *Rome* holds these Words, *Ego te absolvo*, &c. to be the essential Form, is evident from the Decree that Pope *Eugene* made for the *Armenians*, wherein those Words are expressly decreed to be the Form of the Sacrament: the same appears also from all their Catechisms, &c. And that formerly the Prayer of the Priest was the Form, is expressly set down in the Epistle of Pope *Leo* the Great ^b to *Theodore*; 'tis declared to be so by *Cabassutius*, ^c by the present *Greek Church*, and by the Confession of all learned Men.

As to the second Point of Error, which is about *Confession*. Confession is one Part of this Sacrament, requir'd to be made once a Year, as essential to Salvation, by the Church of *Rome*. And here I can't but take notice of what the Divines of that Church teach upon this Subject: *Estius*, ^d Chancellor of the University of *Doway*, and one of the learnedst Divines of that Communion, expressly teaches, that neither Confession, nor Satisfaction, (i. e. some Penance enjoind by the Priest) are so essential, but that the Substance of the Sacrament of Penance may be received without them; *Absque iis Sacramenti substantia consistit . . . absque iis potest esse hoc Sacramentum, nim. absque conf. & satisf.* *Fleury* tells ^e us, that the ancient Practice was, that the Bishop himself should take care of publick Penance; and that Sinners were not obliged to go to a particular Priest. And the ancient Liberty, according to *Origen*, ^f consisted in every one's choosing a spiritual Physician, and of confessing some Sins in publick, if they thought it convenient, or of coming to the

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Sacra-

^b *Leo P. Ep. 87. ad Theodor. Foro-Jul. c. 2.*

^c *Cabassut. Notit. Hist. Eccl. p. 176.*

^d *Estius in 4 Sent. Par. 1. Dist. 15. §. 2. p. 200.*

^e *Fleury Hist. Eccl. Lib. 19. n. 23. tom. 4. p. 599.*

^f *Origen, Hom. 2. in Ps. xxxvii. 19.*

Sacraments without going to Confession, if they judged in their Consciences that Confession was not necessary. *Clemens of Alexandria* says, That every Man's own Conscience is his best Judge, *L. 1. Strom.* *Nicephorus* (*Hist. l. 12. c. 28.*) shews Confession to a Priest to be of human Institution, and to have been abrogated in all the Churches of the East. *Socrates* (*L. 5. c. 19.*) and *Sozomen* (*L. 7. c. 16.*) speak the same Thing. So that Confession, establish'd in the fourth Council of *Lateran* for once a Year, and by the Council of *Trent*, as having been from the Beginning of the Church, and enjoin'd as necessary to Salvation, you see, is a notorious Innovation and Falshood in the Discipline of the Church of *Christ*.

THE Use made of Confession, as a politick Contrivance, I insist upon, and shall be ready to prove it, whenever hereafter call'd upon for that Purpose.

WHAT *Navarr* speaks on the Subject of Confession, is certainly excellent Doctrine; ^s " That no Person is
" bound to confess any Sin, the Confession of which
" may probably entice the Confessor to commit the
" same." This would be of great service to the Discipline of that Church, if it were but more known; but I never knew this Doctrine ever divulged in that Church: but on the contrary, to have ever been taught, that all Concealment, even of the most shameless Thoughts and Deeds, was sacrilegiously criminal.

BUT there are two Things to be consider'd in the Concealment of this Doctrine; first, that if it were encouraged, the absolute Necessity of confessing every secret criminal Thought and Action to a Priest, would disappear: and secondly, an handle to manage whole Families and secret Lusts by, would be wanting! I am not, by saying this, an Enemy to a sincere Confession of Sins, nor to the Power of the Keys; but here great Circumspection ought to be used, lest what was design'd for a Remedy to the Sins of the Laity, should
prove

^s *Manuale Navarr. c. 9. n. 15.*

prove a Snare to involve both them and a Batchelor-Clergy (who live on much higher Diet than St. *Jerom* did in the Wilderness) in deeper Iniquity. Both St. *Jerom* and St. *Benedict*^h found great Difficulty in living up to the Rules of Virtue, notwithstanding the great Helps they had from long followed Piety and Austerity, in Places that breathed nothing but hourly Dread and Danger, from wild Beasts and Serpents: wherefore, since human Kind is not stronger now than formerly, I think they ought not to tantalize one another into Sin, by communicating the Frailties of a corrupt Body, which would be sooner mended by sincere Endeavours, than by acquainting another Sex with them, or than by acquainting the same Sex, where there is danger that the younger sort may learn to be wicked after the Example of their Elders. 'Tis well known, that Men of an unspotted Character, have shew'd great Weakness, when those they had familiar Conversation with, were known to be inclin'd to indulge every soft Passion. In this case, Reason chimes in with Morality, and lets us know, that a Town is soon taken, when the weakest Parts of it are discover'd; and 'tis delivering Virtue into the Hands of its Enemy, to tell how it is to be undermined. 'Tis not a Pretence to the glaring Appearance, that will place Virtue in a Man's Heart, as in its Throne; something else is to be done. Tho' the Name of Virtue is amiable, yet the thorny Way she walks in, is not in Communications of the most artful and criminal Incontinencies: Tears and Self-denials more suit a *Magdalen's* Case at the Feet of *Jesus*, than the Complaints of a *Dalila*, insiduously clipping the Hair of a *Samson*: Neither can I think an Absolution of a Priest of any force, which serves only to encourage the Repetition of the Crime. Absolution from Men is purely Ministerial; nor has it any Effect, but where it is attended with the kind Indulgence of a merciful God: Priests act in this Matter, not in their

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^h *Epist. S. Hieron. & ad Dametriadem Vit. S. Benedicti. c. 2.*

own Name, and as arbitrary Sovereigns, but by virtue of a Divine Commission; and then only will they be supported by the Effects of an Almighty Power: But when they exceed their Commission, and will pretend to reconcile God to a Sinner full of Filth and Impiety, with numberless Crimes full blown, and not effaced by sincere Repentance and newness of Life, they act nothing, but delude themselves with exerting a Power they have not, and their Penitents too, with a deceitful Sentence of Pardon, where there is none granted.

THERE is yet another thing which renders *Confession* odious, and that is, the Use of the Knowledge that is acquired in Confession. I am not ignorant that *St. Thomas* teaches, *De illis quæ homini sunt commissæ in secreto per Confessionem, nullo modo debet testimonium ferre, quia hujusmodi non scit ut homo, sed tanquam Dei Minister, & majus est vinculum sacramenti quolibet hominis præcepto; i. e.* “That of those Things
 “ which are committed in secret Confession to a Man’s
 “ Fidelity, no Discovery is to be made, because those
 “ Things are not known by Man as a Man, but as
 “ he is in the Qualification of a Minister of God; and
 “ the Bond of this Sacrament, in regard to Secrecy, is
 “ greater than any Man’s Injunction can be for a Discovery.” *S. Thom. 22. Q. 70. a. 1^m. ad 2^m.* He speaks to the same Purpose in his Supplement, *Qu. 12. a. 1. c.* yet, in his Answer to the first Objection of the same Article, he allows an Use to be made of Things known only by Confession: and *Morinus* does solemnly assert the Necessity of making use of such a Knowledge, and concludes the Matter with these Words¹: *Manifestum est igitur ex hodiernâ Doctorem Theologiâ, Confessori licere uti cognitione per confessionem acquisitâ, in bonum spirituale & temporale pœnitentis: i. e.*
 “ ’Tis manifest therefore, that by the Sentiments of
 “ modern Divines, a *Confessarius* may lawfully use
 “ the Knowledge which he has acquired by hearing
 “ of

¹ *Morin. de Pœnit. Lib. 2. c. 16. n. 14.*

“ of Confessions, to the spiritual and temporal Benefit
 “ of his Penitent.” And who knows what he will
 account a spiritual and temporal Benefit? Accusation,
 and the bringing of an obdurate Sinner to Justice, are
 Benefits to the Publick, and often prove to the spiri-
 tual Advantage of Particulars: The keeping of a Per-
 son in a lower Station of Life, by secret Defamation,
 may be stiled a State of Humility, and consequently
 of Benefit to his Penitent: The hindering, by private
 Insinuations, an advantageous Match of a young Man,
 may be stiled a Benefit to the female Penitent; and a
 rich Trader may be undone by secret Characters, hand-
 ed to his Correspondents, under a Pretence of tempo-
 ral and spiritual Profit. In short, if the Use of this
 Knowledge be allowed of, there is nothing in Church
 or State, in private or publick, but what must be ma-
 naged after the Arbitration of the Priesthood; and
 thus the Crozier must bear a greater Sway than the
 Sword or Scepter, by keeping a Key to every Man’s
 Closet, and by being made Master of the secret Reces-
 ses of every Man’s Heart.

As to the Form of Absolution, whether it were best
 to be in Words declarative, as it is in our Morning
 and Evening Prayer, and as the *Greek Church* some-
 time pronounced it; or in a Judicial Form, as it is used
 in our Visitation Service, and as the late *Russian* and
Roman Churches use it; or, *in verbis precativis*, i. e. by
 Prayer, I shall not determine: But this only I am
 sure of, that in the primitive Church, this latter Form
 was chiefly used; as it also is in our Communion Service.
 But I have briefly touched on this before, in my *Ir-
 resistible Evidence*, and Mr. *Wheatly*^k on the *Common-
 Prayer* speaks more particularly on the same, whether
 I shall refer the Reader; and so have done with this
 Point here, intimating only, that the Power of Abso-
 lution, as used by the Priests of that Communion, espe-
 cially

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^k *Ch. Wheatly on the Common Prayer, Pref. p. 21. Visitation of
 the Sick, p. 46c, &c.*

cially in *England*, shall be consider'd under the Head of *Holy Orders*. And the many grievous Sins that *Confession* has led both Priest and Penitent into, I leave to those to think of, who perhaps may have Reason to lament, with Tears of Blood, the cursed Communication.

S E C T. V.

Of *EXTREME UNCTION*.

THE first mention that is found of *Extreme Unction*'s being a Sacrament, is in Pope *Innocent* the First's Letter ¹ to *Decentius* Bishop of *Eugubium*; and there it is called only *genus Sacramenti*, i. e. a kind of Sacrament: and again, whereas the Church of *Rome* makes Priests the sole Ministers of it, Pope *Innocent*, in the same Place, decrees not only Priests, but also that all Christians may use it in their Necessities: This Pope died in 417. After this, we are told by *Durandus*, ^m a Bishop that wrote upon the Service of the Church, that *Extreme Unction* was instituted by Pope *Felix IV.* at the Command of St. *James* the Apostle: This *Felix* was Pope from the Year 526 to 530; and how this Pope could institute a Sacrament by the Command of one of the Apostles, that died at least 400 Years before he was born, and such a Sacrament as is said to be ⁿ *instituted by our Lord Jesus Christ, and necessary for the Salvation of Mankind*, (for so 'tis sworn to be by dreadful Oaths in their Profession of Faith) is inconceivable!

BUT if we consider the Matter of this Sacrament, we meet with as much Variety with respect to the Original of it, as will convince any reasonable Person, that this is not *a Sacrament instituted by Jesus Christ*, &c. For sometimes Unctions were made with Oil taken out of the Lamps of the Church, as *Fleury* ^o observes; some-

¹ *Innocent. ad Decent. c. 8.*

^m *Durand. Ration. Div. Offic. Lib. 1. c. 8. n. 25.*

ⁿ *Pius IVth's Creed.* ^o *Mœurs Chrét. de Fleury, n. 24.*

sometimes with Oil that was blessed by a Bishop, as it now stands defined to be in the *Roman Church*, since the Decree of Pope *Eugene*, made for the *Armenians*; sometimes with Oil blessed only by a Priest, as it was allow'd the *Greeks* for this Sacrament, by Pope *Clement VIII.* *Fabritius* tells us, ^p that the great *Mabillon* took notice, that the Name of *Extreme Unc-tion* was hardly known till the End of the XIIth Century; and that it was given after Communion in the Year 850. to *Prudentius*, (*Episc. Tricassin.*) which was the only Example he had met with, of its being given before the Time it came to be more known. *Fleury* says, ^a it was given in 888. to *Rembert* Archbishop of *Bremen*, every Day for eight Days together, along with the Holy Eucharist; and he adds, that this was done according to the Use of those Times. *Hist. Eccles.* Lib. 54. n. 6. tom. 11. which is directly contrary to the present Practice, and Council of *Trent. Conc. Trid.* c. 3. which commands it not to be repeated in the same Sickness.

TILL that Church therefore can shew where *Christ* instituted this Sacrament, or when or what Commission they had from Him to do it; whether a Priest, or every Christian may use it himself; or whether the Oil must be blessed by a Bishop, or not blessed; till this is done, they are all perjur'd who swear this to be a *Sacrament instituted by Christ*. For Sacraments must have, say they, a certain definite Matter, as well as a definite Form, Minister, and Use; which it seems the Church of *Rome* cannot shew to have ever been in this Sacrament, till after having separated from the Communion

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^p *Fabrit. Bibliographia Antiquaria. v. Unc. Extr.*

^a *Fleury (Mœurs des Chrêtiens, p. 91.)* speaks of an Oil that used to be given indifferently to Heathens and Christians, which often healed them: It is doubted whether this did not give ground to the *Romish* Institution. Oil blessed by a Bishop is not essential Matter, because the *Greeks* are allowed by *Rome* to use other Oil; as appears by the Decree of *Clement VIII.* See *Praxis Episcopalis Pauli Piasciis*, Par. 2. c. 3.

of the ^r Universal Church, they set up for such themselves, and then swore to their Divine Original. The Words of St. *James*, ch. v. 14. are of a medicinal Oil, or ceremonial Unction, in Imitation of the Apostles, or else the Use would have been traced higher than the Times of Pope *Innocent* and *Felix*. And it must seem strange, that in all the ancient Practices of the Church, and the Debates in Councils of so many Nations, touching the Sacraments and religious Rites, this which they call a Sacrament should never be nam'd till the Vth Age; and when it was nam'd, it was only call'd a *kind of Sacrament*, and that in a Decree too, to a private Bishop from his own Metropolitan: which sort of Decrees, by the Confession of all the learned *Romanists*, do not reach the Faith of a Christian.

'Tis true, St. *Augustin* of *Hippo* mentions Oil affording a Sacramental Matter, in his CXIXth Epistle; but this Epistle is put into his second Book of *Retractions*, 20. and that *Estius* ^r upon the *Sentences* should after this alledge St. *Augustin*'s Testimony from thence for it, does not seem reasonable: *Estius* quotes then the *Speculum* of St. *Augustin*, wherein he reckons the Words of St. *James* to be a general Precept; but *Bellarmin* ^s observes, that some doubt whether this be St. *Augustin*'s Work, or no: and every Body knows, that doubtful Authorities ought not to found an Article of Belief; and that where orthodox Doctors vary, Faith cannot be fixed.

WE grant that *Innocent* I. calls it *genus Sacramenti*; but is this sufficient to any thinking Person, to make him believe, that this is *truly and properly a Sacra-*

^r In the IXth Age, the *Latins* were condemned, the Bishop of *Rome* excommunicated, and a Foundation of Division laid betwixt the two Churches, which has continued almost ever since. *Du Pin*, Cent. 9. ch. 4. This happen'd before the Year 884. See *Fleury*, Tom. 11.

^f *Estius* in 4. *Sent.* Part. 2. dist. 23. §. 6.

^s *Bellarmin. de Script. Eccles.*

Sacrament of the new Law, instituted by our Lord JESUS CHRIST? Is this the golden Rule of Vincentius Lirinensis, *Quod omnes, Quod ubique, Quod semper*? One Swallow does not make a Summer, nor one Father's Testimony an Article of Faith. But the Church of Rome will face out what its Popes have advanced, if there be any Colour for it possibly to be found: so let us see how they do this, and improve it too.

POPE Eugenius, ^t in his General Council of Florence, and in his Decree to the Armenians, says thus; *The Fifth Sacrament is Extreme Unction, whose Matter is the Oil of Olives, blessed by a Bishop.* In the Council of Trent, ^v (truly Popish) 'tis thus in the 14th Session, *The Church has understood, that the Matter of this Sacrament is Oil, blessed by a Bishop.* Then, to strike home, they decree *Anathema to all that do not believe it truly and properly a Sacrament of the new Law, instituted by Christ our Lord, can. 1.* And *Anathema again to all such as shall say, That Priests are not the only Ministers of this Sacrament, can. 4.* But Pope Innocent I. decreed, that all Christians might be Ministers of it in the Necessities of them and theirs, as well as Priests; and the same is asserted by the Words of Venerable Bede, ^w which are these: *Nec solum Presbyteris sed ut Innocentius Papa scribit etiam omnibus Christianis uti licet eodem oleo in sua aut suorum necessitate unguendo.* Clement VIII. in his Constitutions, ^x printed at Rome for the Greeks of the Romish Communion, decrees, "That the Oils for the Sick blessed by their Priests, is sufficient for this Sacrament, to the Sick." So that we have false Doctrine from two Popes, and one holy Father, or else false Doctrine and false Curses from General Councils in

^t Fleury, Tom. 22. p. 309.

^v Conc. Trid. Sess. 14. cap. 1. de Extr. Unct.

^w Bed. in 5. Jacob.

^x Clement VIII. lived in 1592. *Praxis Episcopalis. Pauli Piasccii*, Par. 2. c. 3. Colon. Agripp. An. 1615. 12^{mo}. p. 173.

in Points of Faith : But that this may not appear to be so, the Council of *Trent*, in the Margin, quotes the Decree of Pope *Innocent* ^y for them, at the same Time that it tacitly condemns him !

IF it looks inconsistent to the Reader, for the Fathers of that Council to condemn that Pope, at the Time that they cite him for the Author of their Faith ; I can only answer, that this often appears to be the Case, throughout the whole Scheme of their Religion ; and that 'tis full as odd, in one Pope at one Time to decree, *ex Cathedrâ*, that Oil blessed by a Bishop is sufficient Matter for the *Latins*, in the use of this pretended Sacrament ; and in another Pope, at another Time, that Oil blessed by a Priest was sufficient to administer this Sacrament in, to the *Greeks* ; as if the *Latins* had one *Christ*, the *Greeks* another ; the *Latins* one Institutor of Sacraments, the *Greeks* another. This shews plainly that his Holiness enters too far into the Sanctuary, and does not leave to God all the Things that belong to Him.

S E C T. VI.

Of H O L Y O R D E R S.

IN the Sacrament of Orders, formerly the only essential Matter was Imposition of Hands, and is still in the *Greek Church* ; nay, the very Council of *Trent* (Sess. 14. c. 3. *de Extr. Unct.*) says, That the Priests that St. *James* speaks of, chap. v. 14. are either Bishops or Priests rightly ordain'd by them, by Imposition of Hands, *aut Episcopi aut Sacerdotes ab ipsis ritè ordinati per Impositionem Manuum*. Yet notwithstanding, this Church (never consistent with itself) decrees *Anathema* to such as say, *Unction with Oil* is not requir'd in Ordination. Council of *Trent*, Sess. 23. can. 5. A Requisite, with an *Anathema* annex'd to the Denial of
such

^y *Innocent*. I. Ep. 1. c. 8.

such a Requisite, one would think was essential; tho' the same Council before call'd them, *rightly* ordain'd by the Imposition of Hands; *ritè ordinati per impositionem manuum!*

POPE Eugene, in his Decree of the Council of Florence to the Armenians, makes the Delivery of certain Instruments the Matter of this Sacrament: In the conferring of Priesthood, he requires for Matter, the Delivery of a Chalice with Wine, and of a Patten (*i. e.* a small Plate) with Bread: the Form of Priesthood, he says, are these Words, ^z *Receive thou Power to offer Sacrifice in the Church, for the Living and for the Dead; in the Name of the Father, and of the Son, and of the Holy Ghost.* The Matter of a Deacon's Order, he makes the Delivery of a Book of the Gospels; of a Sub-deacon's, the Delivery of an empty Chalice, and of an empty Patten, &c. The Continuator of *Fleury's History* (approved of, and printed with Approbation in Roman Catholick Countries) says, That there is great Appearance, that the only essential Matter of the three superior Orders, is Imposition of Hands, which is common to Eastern and Western Churches; that the Western Church has added the delivering of Instruments, which is not done in the Greek Church, and which therefore is only accidental, together with other Ceremonies practised in Ordination.

IF so, this Church has err'd in teaching false Doctrine, touching the essentials of this Sacrament, as well as when they swear ^a *to receive and admit the acknowledged and approved Rites and Ceremonies of this Church, in the solemn Administration of their Sacraments.*

BUT 'tis not the Continuator only of *Fleury*, that makes the Imposition of Hands the only essential Matter; for *Cabassutius* says, ^b That in old Times, all that

^z *Fleury Hist. Eccl. Tom. 22. p. 309, 310.*

^a *Pope Pius's Creed.*

^b *Cabassut. Notit. Hist. Eccl. p. 178.*

that conferr'd Orders, was Imposition of Hands, Prayer, and the Intention of the Minister manifested by Words. The fourth Council of *Carthage*,^c appoints nothing for Priest's Orders but Imposition of Hands: This Council was held in the Year of *Christ* 398. in which *St. Augustin*, Bishop of *Hippo*, was present. The same Opinion is stiffly maintained by the learned Author of a Book called *Eraſtus ſenior*, lately very much fought after.

ON the other hand, (that the Doctrine of this Church may be ever inconsistent) there are great Divines who teach, That the sole Imposition of Hands, excluding other Rites, neither constitutes a Sacrament, nor is necessary to the Substance of a Sacrament. *Eſtius* is of this Opinion,^d and he brings for it the Decree of Pope *Gregory IV.* who forbids Ordination to be reiterated, altho' Imposition of Hands should not have been used: *Extra. de Sacramentis non iteran. c. Presbyter.* But I must beg *Eſtius*'s Pardon here, for this Testimony is rather against, than for him. The Case is this: Pope *Gregory IV.* decreed, " That if in Ordination
" Imposition of Hands should have been omitted, Im-
" position of Hands should be afterwards supplied, but
" that the rest of the Ceremonies should not be repeat-
" ed." Now if Imposition of Hands was required still to be performed, it looks as if that Pope thought the Ceremony necessary for the Substance of this Sacrament; since, tho' all the rest was done, this being omitted, was required to be done. However, most Scholiasts are of his Mind, as is also the Catechism of the Council of *Trent*; while Antiquaries, and Lovers of *positive* Divinity, are for the other, against the pretended Decree of that pretended Council of *Florence*, and the Catechism of *Trent*. But this is not the only extravagant Notion that they have taken up; for, by the Art of refining, they think they have found out
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^c *Conc. Carth. 4. can. 3.*

^d *Eſtius in 4. Sent. Dist. 24. §. 24. F. b.*

an insuperable Argument for invalidating the Ordination of the Church of *England*, in saying, That the Time of the Intention specified in the Ordination of Bishops, and the Prayers attending that Specification of Intention, determining the Order conferr'd, was too far distant from the Imposition of Hands, (tho' all under one continued Action;) and that therefore, by reason of that distance of Intention, expressing the End of the Imposition of Hands, they hold that the Ordination is invalid and void.

IN consequence of this, they have ever affirmed, that the *Lambeth* Ordination of *Matthew Parker*, was absolutely invalid and null; and all Ordinations conferr'd in the Church of *England* ever since.

As to the Story of the *Nag's-Head* Consecration, none but a Person infatuated, will either allow Time to hear it, or spend Time to answer it: For how could the publick Records of a Kingdom, publick Acts of Parliament, that specify and mention King *Edward's* Ordinal,^e be supposititious? And how can any thinking Person postpone those great Authorities, in his Reason, to *Keal*, *Sanders*, or *Champney's* Tale, written fifty Years after the Thing should have happen'd? 'Tis very well known, that after the passing of the Royal Assent for ratifying the Election of the Dean and Chapter, in the Choice of a Bishop, the first Thing to be done, is the confirming of it in the Court of Arches: This Ceremony, in the Case of *Matthew Parker*, was performed by the Vicar-General, the Dean of the Arches, the Proctors, and Officers of the Court; to all which the new elect *Matthew Parker*, after the Ceremony was over, gave an Entertainment at the *Nag's-Head*

^e The Statute made *Anno* 8. *Regin. Eliz.* cap. 1. after mentioning the Book of *Common Prayer*, &c. made in King *Edward* the Sixth's Time, says, that the same Authority of King *Edward* and Parliament, did add a very good and godly Order of the Manner and Form how Archbishops, Bishops, Priests, Deacons, and Ministers, should from time to time be consecrated, made, and order'd, &c.

Head Tavern in Cheapſide. The Ordination was made afterwards, in the Chapel at *Lambeth*: But as for any Ordination made at the *Nag's-Head*, 'twas never thought on all Queen *Elizabeth's* Reign, and will bear no weight: Therefore,

Futilis ignaro cantetur fabula vulgo.

BUT in answer to the abovemention'd Cavil or Sophism, I reply, That what they object here to the *English* Church in one Sacrament, is incumbent on them to answer in another: for in their Sacrament of Penance, their Matter and Form do not go together: Confession, which is the Matter, preceeds Absolution (which is their only Form) perhaps a Week, or a Month, or more sometimes, and a quarter of an Hour generally: yet if the Absolution be good, because the Intention and outward Signs shew a Continuance of the Action, and of the Matter which the Form, *i. e.* the Absolution, relates to; shall not our Ordination be good, when after the Intention frequently declar'd and repeated, the Action is continued, the Imposition of Hands made, and the Holy Ghost invoked?

CABASSUTIUS ^f holds, that the *ἡερασία*, with the Intention of the Consecrator, manifested by Forms of Words, determining the Decree of Order receiv'd, to be solely essential amongst the Orientals: and if so, the same must hold good in a Church sprung from them; for 'tis inconceivable, that there should be a Sacrament instituted by Christ, and valid in such Forms to the Fathers, but invalid in the same Forms to the Children. And as to the space of Time betwixt the declaring of the Intention, and the Imposition of Hands and Prayer; they are but morally one continued Action, within the same Intention.

ESTIUS

^f *Cabassut. Notit. Hist. Eccles. p. 178.*

ESTIUS ^g says, that the Sacraments require an Application of Form to the Matter, according to the Manner of their Institution: Now if the *Romanists* will shew, that Christ gave to Bishops a Crosier or Pastoral Staff, or placed a Book of Gospels upon the back of their Necks, open to their Heads; or gave to Priests a Chalice with Wine, and a Plate with Bread, for them to consecrate, &c. I will then yield that Orders are not good without these Ceremonies: But if I can shew, that the Apostles were at one time commissioned to preach, another time to consecrate the Sacrament, and again another time to give Absolution, and Baptize; and that the Apostles left nothing else in writing to be used, besides Imposition of Hands and Prayer; I hope, if that be done, that they will allow an Application of Form is made to the Matter, according to the Manner of its Institution; and consequently, that there is in the Church of *England*, a valid and sacramental Ordination. Besides, *Thomas* ^h *Aquinas*, *Bonaventure*, and most scholastick Divines, deny the Order of Bishops to be a Sacramental Order distinct from Priesthood. *Estius* ⁱ confirms it, in his Comment upon the *Master of Sentences*, that that is their Opinion. If then the Order of Bishops be only an extent of Jurisdiction, and not a Sacramental Order, as those great Men will have it to be; can they deny the Validity of the Ordinations of the Church of *England*, when the Ordination of Priests is, and was from the first of King *Edward's* Ordinal, expressed as fully as the Order then given could bear, or theirs be, as may be therein seen ^k? And the Order of a Bishop, or (according to the Doctors) the full Extent of Priestly Jurisdiction, is, and was conferr'd by Prayer, Imposition

^g *Estius lib. 4. in Sent. Part 1. p. 200. ad 7^{mum}.*

^h *S. Th. Suppl. qu. 40. a. 3.*

ⁱ *Estius Dist 24. lib. 4. Sent. §. 28.*

^k See King *Edward's* Ordinal.

sition of Hands, and Invocation of the Holy Ghost; first, thro' the Ministry of the Bishops of the Province to the Metropolitan, then to the Bishops of the Province, thro' the Ministry of the Metropolitan, according to their different Stations, by Canons, and Rules laid down in the four first General Councils. 'Tis surprizing, how a *Roman* Catholick, that knows these Things, can deviate so prodigiously from his Principles, as to deny their natural Consequences! But to look with a critical Eye a little further into Episcopal Ordination, we shall find it a Point without dispute, that never any one Rite of Consecration, was universally received in the Church of God. The *Greeks, Syrians, Maronites, Jacobites, and Nestorians*, used generally these, or such like Words: *The Divine Grace, which heals weak Things, and supplies the Wants of such as are deficient, and takes care of Churches, does call and promote this N. a beloved Priest of God, to the Episcopacy of the City N. which is under the Power of the Metropolitan of, &c.* But these Words are not spoken by the Consecrator of a *Maronite* Patriarch, but only by one of the assisting Bishops, and therefore cannot be looked upon as the essential Form, at least among them. Another Proof that this was not the sole essential Form is, that the Imposition of Hands always followed this Form of Words, after some intervening Prayers; and therefore, if the Imposition of Hands is the essential Matter, and Words determining the End of that Imposition of Hands, be the sole essential Form; what shall we say, but that none of the *Greek* or *Oriental* Churches have any Episcopal Ordination; because the Words determining the Effect of the Imposition of Hands, went before the Imposition was made of Hands? Or that the Church of *England* has true Ordination, because in that of Archbishop *Parker's* they copied in this, after the *Oriental* Rites, from whom we first received our Faith. 'Tis impossible without Prevarication to elude this Argument.

gument: For in these Prayers of our *Liturgy*, *Almighty God, giver of all good Things, &c. Almighty God, and most merciful Father, &c.* denote as much the End of the Imposition of Hands, as any Words which the *Greek Liturgies* use. And since the Church of *Rome* has always acknowledged the Ordination of the Orientals, they must have some other Guide than either Reason or Religion, for not acknowledging ours.

AMONG the *Copticks*, I do not find such a set Form of Words, or Imposition of Hands, but only Prayers that God would fulfil the Priesthood, to which such a one is called. And then the Consecrator presents to his Mind the City which he is to be Prelate of, *in the Name of the Father, and of the Son, and of the Holy Ghost*. After which Words he is reckon'd ordained.

ST. *Jerom*¹ assures us, that from St. *Mark* to *Dionysius*, there was no Bishop of *Alexandria* that was consecrated; but that as soon as the Bishop died, one of the Clergy in Priest's Orders belonging to that Church, was placed upon a high Throne, and called Bishop. And this Practice continued for the Space of 200 Years; yet the Episcopacy of these Bishops was never called in question by the Church of *Rome*. St. *Jerom* compares the making of Bishops to the Army making of Emperors, and the Deacons choosing an Archdeacon, wherein the Election is the sole efficient Cause. After St. *Jerom*'s Time, the *Alexandrians* had another Rite in creating their Patriarch, or Bishop, which is this: "The Successor of the deceased, watched
" by the Corps of his Predecessor, put his right Hand
" upon his Head, and when he was going to be buried,
" took St. *Mark*'s Cloak from his Shoulders with his
" own Hands, and then lawfully sat in the Patriar-
" chal Chair." *Morinus*^m affirms, out of *Arcudius*, that the Form of Episcopacy among the *Greeks*, was
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¹ *Morin. de Ordin. Par. 3. exercit. 3. c. 2. de Epif. n. 4, 5, 6.*

^m *Id. ibid. c. 3.*

nothing but a Promulgation of the Decree of their Election, and that the ⁿ *αρχαιεσδα*, signifies no more than a Publication. He brings afterwards ^o many Instances from the ancient *Latin* Church, to corroborate the same.

I SUPPOSE the Grounds which these particular Churches went upon, who had this Notion, was, that as Episcopacy betokens a spiritual Wedding betwixt such a Person and such a Flock, it was sufficient for such a Wedding to be valid, that the Pastor and Flock publickly receiv'd one another; upon which Admittance, the Pastor enter'd upon the Rights of the Spouse of the Flock, and those Preeminencies that were peculiar to so high a Station. *Simeon* of *Thessalonica*, calls ^p an Election to a Bishoprick, *Nuptialis fœderis & Arrhabonis Primitiæ*, i. e. *the first Fruits and Earnest of a nuptial Tie*: And then, speaking of the Day of Consecration, he says, *It beboves the Church, invited to the Wedding, to receive him, and to be his Spouse*.

IN an ancient Manuscript of Ordination-Forms at *Rome*, near 800 Years old, which *Morinus* takes notice of Page 257. 'tis said at the giving of the Ring to the Bishop, *Receive thou the Ring, viz. a Mark of Fidelity, in token that thou wilt keep the Spouse of Christ, to wit, his holy Church, in an holy, intemperate, and unspotted Faith*. Which two last Instances shew, that both the *Greek* and *Latin* Churches looked upon Episcopacy as a spiritual Wedlock; and it was the loud Complaint of Pope *Stephen* against ^a *Formosus*, "That he had left his first Wife, and taken another;" meaning, he had left the Bishoprick of *Ostia*, to come to that of *Rome*: not reflecting that when God or the Good of the Church calls a Bishop to another See, the Church is benefited, by a greater Field granted to a
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ⁿ N. 9.

^o N. 12, &c.

^p *Simeon Archiepiscop. Thessalon. li. de Sac. Ordinal. c. 6. ex Morin. Par. 2. p. 121.*

^a *Auxilius de Ordinal. Formosi. Tr. 2. c. 1. ex Morino, p. 296.*

great Capacity to labour in, and not prejudiced ; as it would have been, if a Person of extraordinary Talents must have been buried in Mountains and inhospitable Places. But Translations were new in those Days : Out of the Priests and Deacons of every Cathedral was the Bishop generally chosen, and *Stephen* thought much that a Stranger should step into the Chair of his Church before him.

Now to return from whence I have a little deviated : It must be own'd, that if a publick Declaration of an Episcopal Election, in the Church of *Rome*, can make a Bishop ; it must be madness to deny us Episcopacy, when we have a publick Declaration, Acceptation of the People, and Consecration too, after the primitive Forms. The Instances indeed of *Morinus* are too few, and too local to induce any Body to give into either the *Coptick*, *Alexandrian*, or declaratory Ordinations. But this Effect they ought to have, *viz.* to perswade the *Roman* Catholicks, that since they thought those Ordinations valid, ours ought much rather to be deem'd so. And here I shall conclude this Point of the Validity of our Ordinations, with observing, that the way of the *Romanists* talking of *Matter* and *Form* in the Sacraments, is entirely owing to *Aristotle's* Philosophy received into Divinity-Schools ; and was absolutely unknown to the primitive Ages : The first that began this way, was *Gulielmus Antifiodorensis*, who wrote since the Year 1215 ; and what have the *Romish* Canons and Catechisms to answer, for casting Dust in the Eyes of the Vulgar, raked out of the Peripatetick Schools, to hinder them from seeing the plain Footsteps of Antiquity, and pure Religion, in a simple, but august dress ? This *Matter* and *Form* the Ancients were not puzzled with, yet now they must be found in every Sacrament, tho' they do not agree in every one where ; and for want of using these, Schisms are created, Excommunications are fulminated, and the best Form of Ordinations in the World is despised, and thought of

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no Effect. 'Tis not my Opinion only, but *Morinus's* also, that this way of treating sacred Things with *Matter* and *Form*, and after a scholastick way, is modern, and of late date. See *Morin. Part 3. exercitat. 1. c. 3.* 'Tis also the Opinion of all other learned Men, versed in the Reading of the Fathers, and Ecclesiastical Antiquity.

BELONGING to Ordination is Jurisdiction, and without Jurisdiction, the Absolution which the Priests of that Church give is void, and to no Effect. Now I offer to the World, to prove out of the Doctors, Laws, and Canons of the Church of *Rome*, that the *English* Priests of that Communion in *England*, have no Jurisdiction qualifying them to absolve any Person in *England*; so that be this Religion what it will to other Nations, yet to this, it will always be hazardous of Salvation, and dangerous to every particular Member of it. To set this in the clearest Light I am able, I argue thus:

Prop. I. ALL Priests of the Church of *Rome* must have Jurisdiction to give valid Absolution.

Prop. II. BUT the *English* Priests of the Church of *Rome* have no Jurisdiction;

Concl. THEREFORE the *English* Priests of the Church of *Rome* can give no valid Absolution.

As to the Major, or first Proposition, That Jurisdiction is absolutely necessary to give valid Absolution, no Man of that Communion, of any tolerable Learning, can deny; for their Council of *Trent* ^x defines it absolutely, in these Words; *Persuasum semper in Ecclesia Dei fuit, & verissimum esse Synodus hæc confirmat, nullius momenti absolutionem eam esse debere quam sacerdos in eum profert, in quem Ordinariam aut subdelegatam Jurisdictionem non habet.* This makes the major Proposition, I hope, undeniable. My second Proposition is, That the *English* Priests have no Jurisdiction.

Now

^x *Conc. Trid. Sess. 14. c. 7.*

NOW Jurisdiction, as the Council of *Trent* observes, must either be ordinary, or delegated: Ordinary Jurisdiction, is that which proceeds from one that acts in his own Right, (*jure suo*) and has Jurisdiction by his own ^r Right, inherent to his Station and Office, and native to it; and not dependent on any Commission or Mandate from another. And this ordinary Jurisdiction is conferred by some Law, Canon, or Custom, University, or Prince, vesting in the Legatee a perpetual Authority in that Station. Delegated ^s Jurisdiction, is depending upon some Mandate, Commission, or the Right of another, not belonging to his Office, nor inherent to his Station: and he who acts by this, acts only by the Right of another, and his Power, by Canonists, is called dative, or given; not native, or born with his Office or Station: and it cannot be given to the Prejudice of an Ordinary, without a legal Sentence in Court.

THE *English Benedictines* lay claim to Ordinary Jurisdiction in *England*, as we are told by F. Rudesind in the following Words: ^t *Cum revera per possessionem mille annorum spatio roboratam nos Benedictini sumus in totâ Provinciâ Cantuariensi & in multis aliis Ecclesiis non ex privilegio dumtaxat verum ex jure parochi & pastores Anglorum: i. e.* “ Since truly we Benedictines are Parish Priests and Pastors of the *English*, “ not by Privilege only, but *ex jure*, by our own “ Right, in all the Province of *Canterbury*, and in “ many other Churches.” To have a just Idea of this, we must know that the *Kentish Saxons*, our Progenitors, were brought to the Christian Faith by Monks of St. Gregory the Great’s own Monastery: St. *Augustin* was the Prior under St. Gregory the Abbot; St. Gregory ^v calls him the *Præpositus* of his Monastery, which in the Rule of St. *Benedict* is the Word for a Prior:

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And

^f *Epist. Præsid.* p. 26.

^s *Lyman. quæst. Canon.* cap. 6.

^t *Rudes. Barlow Epist. Præf.* p. 175.

^v *Reg. S. Bened.* cap. 65.

And being sent into *England* the Head of the Missionaries, upon the Conversion of the King of *Kent*, was made Archbishop of *Canterbury*, about the Year of our Lord 596. His Companions, soon after, were made Bishops of some other Sees, in which the Monks of the Convents were the Canons of the Cathedral Churches; the Archbishop or Bishop the Abbot; and the Prior was the Dean. The Truth of this is incontestable, from *Mabillon* and the *Acta Benedictina* of the *Mauritians*, as also from *Spelman*, *Matthew Paris*, and all our best Writers. *Clement Reyner* wrote (*ex professo*) a valuable Treatise upon this Subject, which he entitles *Apostolatus Benedictinorum in Angliâ*. Many of the Bishops, under the Saxon Heptarchy, at first were such, and such their Cathedrals, till in process of Time several of these Cathedrals either turn'd secular, or fell into the Hands of the secular Clergy. *Spelman* speaks ^u of married Clergymen being ejected out of the Cathedral of *Worcester* in King *Edgar's* Time, p. 433. In the Year 976. he tells us of married Clergymen ^w being re-introduced, and the Monks being ejected by *Alfer*, King of the *Mercians*. *St. Dunstan*, who was born among the *West-Saxons* in the Year 923, and educated at *Glastenbury*, was a great Friend to these Cathedral-Monks: In a Council where he presided, (being then Archbishop of *Canterbury*) *Fleury*, out of the 9th Tome of Councils, ^x takes notice of the Figure of a Crucifix (fasten'd to the Wall in the Refectory or Dining-Hall, where the Council was kept at *Winchester*) speaking in Vindication of what he had done in this Matter; but says it with, *on dit*, i. e. *they say, the Figure of the Crucifix did speak*. *Lanfrank*, who was made Archbishop in 1070. supported these Monks, as did his Successor *Anselm*. In the Year 1215. these ^y Cathedral Monks, together with the Monks

^u *Spelman*. Tom. 1. *Conc. ad Ann.* 964. p. 433.

^w *Ad Ann.* 976. p. 491.

^x *Fleury*, Tom. 12. *Hist. lib.* 56. n. 51. p. 205.

^y *Apostolat.* *Reyner*.

Monks of other Monasteries, made a Confederacy and Agreement among themselves, by Order of the Council of ^z *Lateran*, to meet every three Years in a General Chapter ; but this was decreed with the Limitation of preserving the Rights of Diocesans ; which *Fleury* thinks is an ^a Argument, that few Monasteries, as yet, were exempt from the Jurisdiction of Bishops. About 100 Years after, from a President of each Province, both Provinces united under one President over all, (upon the Bull of *Benedict XII.*) who sometimes was a Cathedral Prior, sometimes an Abbot. In the Year 1406. the Prior of the Cathedral Church of *Durham* was President : In the Year 1535. the Monks were expelled. In the Year 1602. *Englishmen* were made *Benedictins* in the Congregations of ^b *Cassin* in *Italy*, and *Valido-lid* in *Spain*, and obtain'd of Pope *Clement VIII.* a Mission to preach the Gospel in *England*. In 1607. those that were of the *Cassin* Mission, received from the Hands of Father *Sigebert Buckley*, the last surviving Monk of *Westminster* Abbey, and then Prisoner in the *Gatehouse*, the Investiture of the Habit first ; then of all the Rights and Privileges of the old *English* Congregation. The *Cassin* Congregation allow'd of this Action of their Monks, in a General Chapter, by an Act dated the 5th of *May*, *A. D.* 1608. *Paul V.* confirmed it the 16th of *September* 1609. by a Decree subscribed, *A. Cardinalis Montaltus*. In 1612. he granted them an ample Bull, whom he call'd, *The English Congregation, restor'd by the Cassin Monks* : But in a general Congregation of the Inquisition, kept in the Pope's Palace the 15th of *January*, *Anno* 1615. the Pope suspended this Union, (for several *Spanish* Monks had joined this Union after the Bull) and afterwards he

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revoked

^z *Concil.* 4. *Lat.* can. 12.

^a *Fleury Hist.* L. 78. n 53. tom. 16. p. 380: *Apostolat.* *Reyner* *Append.* 3. Par. p. 180.

^b *Apostolat.* *Rey.* Tr. 2. §. 1. p. 16. says, The *Vallisoletani* had their Mission granted the 20th of *March*, *Anno* 1603. but in other Places he puts it 1602.

revoked the same, and commanded the *Spaniards* that had embraced this Union, to return from whence they came: Yet in 1616. he order'd the Union to be forwarded by the *Spaniards*, and to drop the *Cassin* Monks, if they should oppose it. For this End, nine Persons, called *Definitors*, were appointed to meet at *Paris*, to make Constitutions, and choose Superiors, but under the Obedience^c of the *Spanish* General; and this Obedience was with strict command, and under the Penalty of damnable Sin, to every particular Monk of the *English* Congregation, that should depart from this Obedience. This Meeting at *Paris*, is called in the Bulls of *Paul V.* and *Urban VIII.* *Definitorium Parisiense*. They there made a Body of Laws for the future *English Benedictines*, under the Obedience of the *Spanish* General; and Pope *Paul* confirm'd these Laws, the 23^d of *August*, Anno 1619. and granted to this new erected Congregation, all the Privileges that the old Congregation of *England* had; with full Power to make new Laws, or use old ones, upon Condition that they should not be against the sacred Canons, nor the Decrees of the Council of *Trent*; that what they should establish contrary to these, should be null, invalid, and of no force. Here nine Cathedral Chapters were confirmed to them, and what was enacted by *Paul*, was confirmed to them in stronger Terms and Enlargements, by Pope *Urban VIII.* but yet with this Clause, That they should enact nothing contrary to the sacred Canons and Council of *Trent*, nor to the Laws established by the said Canons and Council.

THIS is, in short, the Account they give of their own selves, and in regard to their Cathedral Chapters, for whose sake alone I have made this Digression. Pope *Urban*, in his Bull, (which is called the *Plantata*, from the first Word of it) decrees these Cathedral Chapters in very strong Terms: their Names are these; *Canterbury*, *Winchester*, *Durham*, *Ely*, *Coventry*, *Worcester*,
Nor-

^c *Formul. obed. oblat. post Congreg. erect. in Append. Reyner.*

Norwich, Rochester, Bath. Pope Urban added to these the three following, with the Privileges that the rest have, viz. Peterborough, Gloucester, and Chester; for these being made Bishops Sees by King Henry VIII. after the Dissolution of the Abbies, were allowed of in Queen^d Mary's Reign by the Bishop of Rome, as appears by a Succession of Popish Bishops placed in them.

THAT none might think that these Cathedral Chapters are barely titular, the Pope declares, after confirming them with, *Apostolicâ auctoritate perpetuò confirmamus & approbamus*; he goes on, *Nec non decernimus & declaramus prædictos Monachos licite, & legitime, & valide electos & deputatos in Priores Conventus & Capitula Cathedralia eosque vel alios in eorum locum auctoritate Capituli ejusmodi Congregationis Angliæ surrogatos & pro tempore surrogandos sive in Angliâ sive extrâ Angliam morentur, ac modo, verè & realitèr esse & constituere & posthac futuris temporibus futuros & constitutos capitula Cathedralia dictarum Ecclesiarum, iisdem planè validitate, forma & ordine, &c.* with the same Validity, Strength, and Force, that they in former Times enjoyed them. He explains the Energy of his Grant thus, *Iisdemque Prioribus & Conventibus Cathedralibus sic stabilitis omnia & singula jura, prerogativas, honores, gratias, immunitates & privilegia iisdem auctoritate Apostolicâ & tenore, perpetuò concedimus, quæ prædictis capitulis Cathedralibus; seu Prioribus & Monachis qui ea constituebant, antiquitus competeabant.* And finally, he gives this Charge about them; *Mandamus prætereà Præsidi & Definitoribus seu Regimini & Capitulo Generali pro tempore existentibus Congregationis Angliæ, ne ullo unquam tempore conentur dissolvere aut annullare prædicta Capitula Cathedralia Monastica sic stabilita aut ejusmodi juri renuntiare; sed potius illa manutenere, defendere, conservare & perpetuare teneantur & satagant sin autem secus facere attentaverint, ex nunc prout ex tunc irritum*

^a See History of Queen Mary, by P. Heylin.

tum & inane decernimus quicquid desuper contigerit attemptari.

THUS it being decreed that these Cathedral Chapters shall have all the Rights and Privileges that they formerly enjoy'd, it cannot be question'd but that they have all the Rights and Privileges that other Cathedrals have; and I may safely say, more too: For they have both the Privileges of exempt Religious (*i. e.* such as are free from the Power of Bishops) as well as of Cathedral Prebends. The latter cannot be doubted of, and the former is asserted in *Paul the Fifth's Breve*, granted the 23^d of *August, Anno 1619.* the 15th Year of his Pontificate, ^e speaking of their General Chapters belonging to them as they are a Religious Institute, in these Words, *Statuta, & decreta seu capitula hujusmodi auctoritate Apostolicâ & tenore præsentium approbamus & confirmamus & quod omnibus privilegiis, gratiis, indultis ac aliis prerogativis tam Congregationi Hispanicæ quam veteri Congregationi Anglicanæ dicti ordinis, seu eidem ordini in Angliâ à sede Apostolicâ hætenus concessis, dummodò tamen sint in usu, nec revocata, aut sub aliquibus revocationibus comprehensa, sacrisque Canonibus & Concilii Tridentini decretis non adversentur, ut liberè & licitò frui & gaudere possit & valeat iisdem auctoritate & tenore concedimus & indulgemus.*

POPE *Urban VIII.* ^f in his Bull *Plantata*, repeats, almost word for word, this Breif of *Paul V.* and says, that he will have it observ'd to a Tittle, *ad unguem observari volumus*: And then adds to them the Privileges of the *Cassin* Congregation, of every Mendicant Order, of the Jesuits, and all the Privileges of the Military

^e *Append. Apostolat. Reyner. Script. 22. p. 21.*

^f But Pope *Urban*, as he augmented their Privileges, so he increased also their Limitations, with this Clause, *Upon Condition that their Privileges had not been recalled, nor were against the sacred Canons and Decrees of Trent, nor against other Papal Constitutions, or regular Institutes of the Order of St. Benedict.* See the Bull *Plantata*.

litary Orders, not only by way of Communication, but he grants to them all these Privileges *primariò & æquè principalitèr*, i. e. in the first Place, and every way equally to them. Then for their Exemption from all Bishops, he thus decrees; *Nec non eandem Congregationem, ejusque Monachos, Moniales, eorumque singulares personas ab omni quorumcunque ordinariorum aut aliorum quorumlibet, vel alterius cujuscunque personæ, cujuscunque dignitatis auctoritatis, & Officii, Visitatione, auctoritate, superioritate & quâvis Jurisdictione (non tamen in Casibus in quibus per decreta Concilii Tridentini Ordinariis locorum tribuitur Jurisdictio in exemptos) dictâ Auctoritate Apostolicâ earundem, tenore præsentium, perpetuò eximimus, liberamus & absolvimus: Sed & eandem Congregationem ejusque Monachos & personas sub nostrâ & successorum nostrorum Romanorum Pontificum & sedis Apostolicæ immediatâ protectione recipimus, &c.* All which imports, that he exempts them, and every of them, from the Visitation, Authority, Superiority, and Jurisdiction of Bishop-Ordinaries, (excepting those Cases in which, by the Council of *Trent*, Bishop-Ordinaries exert their Jurisdiction upon Persons exempt) as also from all other Persons, and takes them into his and the Bishops of *Rome's* own Care and Protection, &c.

BOTH the Breve of *Paul V.* and the Bull of *Urban VIII.* are to be read at length, in the *Appendix* to the second Volume of *Mr. Stevens's Monasticon*; and may be seen also in the *first Appendix* to *F. Reyner's Apotolatus*.

AND because these Gentlemen have all the Privileges of the old *English* Congregation of Monks, it may not be improper to instance two or three of their ancient Privileges, that the Reader may frame a Notion of the Weight they bore at *Rome*.

THE Monks of *St. Alban* had a Grant from *Rome*, that no Prejudice should be done them by Decrees and Constitutions of Legates or Nuncio's, but that they shall

shall use their Customs and Liberties as they have hitherto done. *Stevens's Monastic*. Vol. I. p. 234. (This is an Exemption from all Canon Law; for tho' exempt Monks are not subject to Nuncio's Decrees, yet they are subject to Legates, properly so called.) But this is but a small Privilege. To the Monks of *St. Augustin's at Canterbury*, 'tis granted by Pope *Alexander IV. Anno 1258*. that no Prejudice can be done them by any Constitutions or Statutes whatsoever; and that even they shall not be obliged to regard Letters from the Pope of *Rome*, when they relate to ^s Elections, or Collations of Dignities or Benefices belonging to them. *Stev. Monast. Append.* p. 60.

THE Dean and Chapter of *Canterbury*, throughout all the Dioceses and Churches of that Province, can excommunicate Laymen, and suspend Clergymen from *Officio* and *Beneficio*, by a Grant from *Innocent IV. appellatione remotâ*, i. e. that no Appeal can hinder or lett them from so doing. Nay, 'tis insisted on, that the Diocesans cannot absolve those that have been excommunicated by them, but that they shall have recourse to *Rome*, with Letters of the Diocesans, in order to get Absolution. *Stev. Monast. Append.* p. 62.

THIS, I hope, will convince any unbiass'd Reader, that the *English Benedictines* had Jurisdiction here; and both had, and still have great Privileges, and by their Bull *Plantata* twelve Cathedral Chapters too: From all these *F. Rudesind*^h concludes, that they are *non ex privilegio duntaxat verum ex jure Parochi & Pastores Anglorum*, i. e. not by Privilege only, but by their natural and original Right, and by Prescription of a thousand Years standing, the Parish-Priests and Pastors of the *English*.

AND

^s *Ad Provisiones.*

^h *Quare cum his privilegiis per multos Pontifices confirmatis usu fuerimus inculpabiliter & innocenter, ita ut quasi naturale & originale jus acquisierimus, inò cum reverà per possessionem 1000 annorum nos Benedictini simus non ex privilegio duntaxat, verum ex jure Parochi & Pastores Anglorum, &c.* *Epist. Præf.* p. 175.

AND this Right and Ordinary Jurisdiction of theirs becomes apparently stronger, by their holding and teaching the *English* Ordination to be invalid, and the Bishop-Sees to be all consequently vacant. This Doctrine is taught and believed by all the *English Romists*, who therefore imagine that we have neither Church nor Clergy. The Jurisdiction of the *Romish* Priests in *England*, is founded on this their self-interested Faith: and that their Cathedrals are particularly so, is plain. For all Canonists allow that, ⁱ *Capitulum Cathedrale sede vacante, succedit in omni Jurisdictione voluntaria & contentiosa*; and so F. Rudefind says also: In *English*, "A Cathedral Chapter succeeds to" all Jurisdiction, both *voluntary* and *contentious*, during the Vacancy of a Bishop-See.

LATMAN ^k explains these Terms, and tells us, that it belongs to a *Jurisdiction contentiosa*, or contentious Jurisdiction, to make Laws, to command, to punish, to define Causes both Civil and Criminal, for which reason it has a proper Court, called *Tribunal contentiosum*. To a *voluntary* Jurisdiction it belongs, to legitimate, to dispense, to confer Benefices, to administer the Sacraments, to assist at Marriage.

TO shew that a Chapter has Power in these Cases, the *Romish* Council of *Trent* declares itself satisfied, if, *sede vacante*, the Chapter shall appoint a Vicar to approve Directors of the People: So does ^l F. Rudefind affirm of it. And the Declarations upon the 7th Session of the Council ^m of *Trent*, speak the same Thing; and allow a Cathedral Chapter, in the Vacancy of the See, to license an extern Bishop for the Exercise of the *Pontificalia*, and to confer Holy Orders.

LATMAN, ⁿ in his *Canonical Conclusions*, speaking of Ordinary Jurisdiction, is more particular upon the

ⁱ *Epist. Præf.* p. 215.

^k *Layman. L. 1. tr. 4. c. 5. n. 3.*

^l *Rudefind Barlow Epist. Præf.* p. 215.

^m *In Conc. Trid. Sess. 7. c. 10. de Reformat. n. 2. Sede vacante.*

ⁿ *Layman. Conclus. Canon. N. 85, 86, 88, 89, 90.*

the Jurisdiction of Cathedral Chapters, *sede vacante* : and tells us, that a Cathedral Chapter, *sede vacante*, may exercise All Episcopal Jurisdiction and Administration ; can dispense in Episcopal Cases, can appoint a Penitentiary, can compel Executors to act, can punish the negligent, and call them to Account : It can make Decrees obliging the whole Diocese. A Chapter, *sede vacante*, can exercise those Things which by special Right and Privilege are granted to Bishops : Wherefore in occult Papal Cases, it can dispense, give Absolution, and use all Ordinary Jurisdiction ; it can take cognizance of Matrimonial Causes ; in Cases of Necessity, it may unite or divide Benefices ; if any Controversy arises about Fees or Copyhold Leases, that belong to Bishop and Chapter, the Chapter, *sede vacante*, can determine it. The Chapter can also punish the Crimes of delinquent Clergymen, and is bound to do it ; and from such Correction there can be no Appeal, unless it exceeds Moderation.

AND the Claim that the *Benedictins* lay to these Chapters, is so strong, that they pretend their Congregation is nothing else but a Restitution of these Cathedral Chapters : ° *Idem* (says F. Rudefind) *prorsus est nostra Congregatio, & Cathedralium illarum Ecclesiarum Capitula*. And a little after, ^p *Nihil aliud est nostræ Congregationis sub juribus antiquis erectio quam Cathedralium Ecclesiarum restitutio* : Nay, and altho' the Pope's Legate (Cardinal Pool) in King *Philip* and Queen *Mary's* Time, published in the Name of the Church a Dispensation, that Laymen, who were in Possession of Church Lands, should not be obliged to make Restitution thereof to the Church : Yet F. Rudefind holds, that their Right to the Cathedrals was still untouched ; for that his Holiness had never granted them to heretical Ministers, (so he calls our Clergy) by whom they are now possessed ; tho' he permitted Abbeyes and Priories to Laymen. In another Place he says, That

° *Epist. Præf.* p. 213.

^p *Ibid.* p. 214.

That ^a 'tis most certain that these *Benedictins* have all the Ecclesiastical ordinary Power over all the Province of *Canterbury*. The Bull *Plantata*, which is the Ground-work of these gaudy Pretensions, was promulgated at *Doway*, the 23^d of *April*, Anno 1634. and the Promulgation certified by two Notaries, *Baltazar Bellerus* and *John Diestre*. It was declared to be received by the *Benedictins*, Anno 1639. the 17th Day of *August*, in a General Chapter. The Reception is certified by F. *John Meutisse*, the Secretary of the Chapter.

ALL this notwithstanding, I insist upon it, that they have no Jurisdiction, neither *voluntaria* nor *contentiosa*. As to the latter, they lay a Command in their ^r Laws, under Pain of damnable Sin, that no Cathedral Dean or Prior shall use any contentious Jurisdiction, unless their ^f *Regimen* or General Chapter command them to use it : Then as for voluntary Jurisdiction, they are as much incapacitated to use that as they are the other ; for these Priors are either confined to Convents under other Priors, or to Residences under Provincials, from whence they neither do nor can issue out any Orders, nor exert any Authority.

How far this may be consistent with Law or Reason, I leave to others to think ; but to me 'tis very odd, that there should be a Dean of a Cathedral elected, confirm'd, installed, and yet obliged to be under a few Monks, that are mostly private Conventuals, and at a thousand Miles distance from one another ! Is not this a Contradiction, that these Cathedral Priors shall have the same Rights that they had formerly, granted by

^a *Epist. Præs.* p. 80. *Et illud relinquitur manifestissimum omnem potestatem Ecclesiasticam Ordinariam totius Provinciæ Cantuariensis hoc est viginti Episcopatum Angliæ, in Congregationis nostræ potestate subsistere.*

^r *Constit. Gen.* c. 1. n. 59.

^f The *Regimen* of the Monks, is composed of the President General, and three Definitors, who, in Cases of Appeal, are the supreme Court out of a General Chapter.

by the Pope too, in a Bull receiv'd by them, and yet have their Jurisdiction mutilated, and made subordinate to the Will of three private Monks, (for they constitute the *Regimen*, are chosen every four Years in their General Chapter, and are generally in distant Places, and subject to the Conventual Priors of such Places :) Can the Monks take away what they have admitted the Pope to grant? Can they make a Dean, who shall be install'd as such by Virtue of Popes Bulls, and have Ordinary Jurisdiction, and yet at the same time unmake him, and give him no more Jurisdiction than they think fit? And if such an one should use the Power which the Head of his own Church gives him, can the Monks make him liable to eternal Damnation for so doing? But Inconsistencies fatally attend the whole Body of *Romish* Believers!

ANOTHER Inconsistence is, for the Monks to pretend to these Cathedral Chapters, to teach the Right they have to them, and yet never to publish the Laws that gave them this Right. The Law is^s positive, "That no Constitution which weakens, contracts, or
" takes away Jurisdiction belonging to the Sacrament
" of Penance, can take any Effect, unless it be promulgated in the several Dioceses." So teach *Laymannus*, *Sotus*, *Molina*, *Suarez*, and *Vasquez*. Father *Rudesind* (*Epist. Præf.* 113.) tells us, "That a Promulgation of a Law is to be done publickly, in the
" face of the Church; nay, in *Matrice Ecclesiæ*, i. e.
" in the Metropolitan Church: And that if a sufficient Promulgation of a Law be wanting, the Law
" is not binding." Page 139. he tells us, "That we
" have the same Reasons for not receiving of Pope's
" Bulls in *England*, that the *French* have; and that it
" was, in *Roman* Catholick Times, the Custom in
" *England*, for all Decrees from *Rome* any ways concerning

^s *Sotus lib. 1. de Just. Qu. 1. a. 4. Layman. L. 1. tr. 4. cap. 2. n. 7. Suarez, L. 5. c. 33. n. 8. Vasquez, Disp. 156. c. 3. n. 17. Molin. Tr. 2. Disp. 395.*

cerning Jurisdiction or Government, to be first admitted by the King, before they could be published to the People: and that being done, the Convocation of the Clergy and Prelates met to deliberate upon them, before such Mandates could be published." And can they think to claim any Jurisdiction or Right to Cathedral Chapters, upon a Bull that was never published till lately in Mr. Stevens's *Monasticon*, and that near 100 Years after it was granted, and in a manner no ways legal? F. Rudefind tells us, that ^t *Lessius* also teaches, *Leges Pontificias non obligare*, that the Pope's Bulls do not oblige, unless they are promulgated in that Province. 'Tis very strange, that F. Rudefind should take so much Pains to give Reasons why the Council of *Trent*, and Decrees of Popes, cannot be received in *England*, and yet should overlook all those Reasons in regard to his favourite Bulls, and Grants of the Cathedral Chapters. For every Argument and Law that he quotes against the Possibility of receiving the former, is equally opposite to the Grants of the latter. But besides Promulgation, the Reception of a Law is requisite for the Law to be obligatory: For 'tis a certain Rule, *Lex nunquam recepta non obligat*. F. Rudefind ^v proves this amply, out of *Sylvius*, *Estius*, *Suarez*, *Pesantius*, *Sallas*, *Gregory of Valentia*, *Malderus*, *Duvallius*, and others. *Laymannus* ^u tells us the same thing; and that a Pope's Constitution, tho' legally published, does not oblige, if it be not receiv'd or accepted of by the major part of the People; and in ten Years time Prescription may be pleaded, for then it will hold good against the Legislator, tho' he was ignorant of the Law not being received. In the same Place he tells us, That a Law even received, may be abrogated by dis-

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use;

^t *Receptio Legis ut sit valida presupponit promulgationem legitimam*, &c. Ep. Præf. p. 115. Ep. Præf. 117.

^v See *Epist. Præf.* p. 115, 119, 124, 127, 129, 132, 135.

^u *Layman. L. 1. tr. 4. c. 3.*

use; but that forty Years disuse is required to abrogate a Law, that had been received by way of Prescription. He concludes this Matter, *in legum observatione oportet quamlibet conformari cum ea communitate cujus ipse proxima pars est, i. e.* “ It behoves every one, in
 “ the observance of Laws, to conform to that Commu-
 “ nity of which he is the nearest Neighbour:” and he adds, “ If therefore a Law be received in other King-
 “ doms, Provinces, Dioceses, but not in yours, you
 “ are no ways tied to observe it.

Now 'tis most certain, that the Bulls that authorize their Jurisdiction, were never published in any one Cathedral; 'tis most certain, that they have never been regarded by the major part of the People; and 'tis most certain, that their ancient Rights and Privileges have been disused by our Churches and Cathedrals for above these forty Years; consequently, by the Opinion of their own Doctors, of their own Canonists, and their own Church, the *English Benedictines* have no Jurisdiction in *England*.

THAT they may not object that we are Hereticks, and that therefore 'tis to no purpose to insist upon the Acceptation of the major part of such a People; I need but relate the Words of their Great *Rudensind*, who says, “ That
 “ it is not sufficient that a Promulgation of a Popish
 “ Law be accepted by the *Roman* Catholicks in *Eng-*
 “ *land*, to oblige them to observe it, but that it is
 “ also necessary that such a Law be promulgated, and
 “ received by Hereticks also, who make by much the
 “ major part of the Community, that is designed to
 “ be obliged to obey that Law: and that since the
 “ greatest part of the *English* Nation, by a notorious
 “ Rebellion (so he stiles the blessed Reformation) and
 “ Apostacy, has separated itself from the Obedience
 “ of

^w *Rudensind Epist. Præf. p. 112, 113.*—*Adeo verum est in his rebus necessariam esse acceptationem majoris partis populi, siue illa major pars fuerit partim ex Hereticis, partim ex Catholicis, siue totaliter ex solis Hereticis composita. Ibid. 113.*

“ of the Apostolick See, and has persever’d ten Years
 “ in that pernicious Rebellion and Disobedience ; now
 “ the Catholicks are not bound any longer to observe
 “ such Decrees, thro’ the disuse of Years, brought in
 “ by the Malice of the Times. So true it is, that the
 “ Acceptation of the greater part of the People is ne-
 “ cessary, whether that greater part of the People be
 “ partly of Hereticks, partly of Catholicks, or alto-
 “ gether made up of Hereticks.

HENCE it is evident, that these *English Benedictins*, and their Cathedral Chapters, have no Jurisdiction at all by Virtue of those Bulls that authorized them, at least in regard to the People that were to have submitted to such Jurisdiction : yet it cannot be denied, but that in the Eyes of the Court of Rome, they must be respected in the full Powers that that See has invested them with ; especially since they have constantly used such Solemnities and Legalities as are required by their *Italian* Law, and the Bulls that constituted them, for the Defence and Maintenance of these their Privileges.

BUT the Court of Rome (which no Body ever knew how to tie down to the Decrees that it had made) sent soon after into * *England* one *Richard Smith*, ordain’d Bishop of *Chalcedon*, with the same Power that Ordinaries have, as appear’d by his Brief of the 4th of Feb. Anno 1625. i. e. six Years after Pope *Paul V.* had made the *Benedictins* the Ordinaries of *England*.

The Pope’s *Breve*, granted to Mr. *Richard Smith*, Titular Bishop of *Chalcedon*.

TIBI at postquam munus consecrationis susceperis
 & ad eadem regna (scilicet Angliæ & Scotiæ)
 te contuleris, ad animarum & spirituale bonum Christi
 Fidelium Catholicorum in regnis Angliæ & Scotiæ nunc
 O 2 existen-

* *Du Pin*, Cent. 17. ch. 4. tom. 4. p. 178.

existentium, sive quas pro tempore ibi existere contigerit ad nostrum & sedis Apostolicæ beneplacitum, omnibus & singulis facultatibus olim Archi-presbyteris Angliæ à sede Apostolicâ deputatis per felicitis Recordationis Clementem Octavum & Paulum Quintum, Romanos Pontifices, Prædecessores nostros concessis : nec non quibus Ordinarii in suis civitatibus & diæcesibus utuntur, fruuntur & gaudent, uti, frui, & gaudere, liberè & licitè possis & valeas ; Apostolicâ auctoritate tenore præsentium licentiam & facultatem impertimus.

AND to know what were the Powers of the Arch-Priest, we need but consider the following Brief, which was the first they had from the Pope, their first Mission being from a Cardinal.

The Pope's *Breve*, granted to Mr. George Blackwell, Arch-priest of England, Anno 1602. Oct. 5.

NOS te ante omnia monendum esse censuimus ut auctoritate à nobis & Apostolicâ, tibi confessa, cautè & prudenter utaris, neque facultates tuas excedas, ut visus fuisti quibusdam in rebus excessisse. Nam jurisdictionem quidem habere te volumus in omnes Angliæ sacerdotes, juxta formam in literis deputationis tuæ in Archi-presbyterum à bonæ memoriæ Henrico Cardinale Cajetano factæ tibi hæcenus præscriptam & in casibus in iisdem contentam tantum : nullam tamen volumus exercere te potestatem in presbyteros, qui seminariorum alumni non fuerint, aut in laicos ; neque facultatem tibi competere infligendi censuras, aut statuta condendi, &c.

Now that Breve was granted to that Bishop by Pope Urban VIII. who confirmed the Decree of Pope Paul V. (as has been observed) to the *Benedictins*.
Nay,

Nay, the Congregation of Cardinals (Interpreters of the Council of *Trent*) a little after, granting the Bishop of *Chalcedon* the Power of Ordinaries, decreed on the 23^d of *May*, Anno 1626. that the Breve of Pope *Paul V.* for the *Benedictins* having Ordinary Jurisdiction in *England*, was good, and pleaded for them. However, this Grant to Bishops, delegated ever since into *England*, has been a Root of Divisions and Disputes; and in process of Time, the secular Clergy have pretended that the Bull *Plantata* of *Urban VIII.* was at length revoked or derogated expressly from, by a Thing, they call a Bull of *Innocent XII.* given *sub Annulo Piscatoris*, Anno 1696. which, as I have receiv'd it from very good Hands, entrusted by the Clergy of that Church, I publish as follows.

INNOCENTIUS Papa XII.

Ad futuram rei memoriam.

— *ALIAS à particulari Congregatione nonnullorum ex ven. fratribus nostris S. R. E. Cardinalibus Congregationis Propagandæ Fidei negotiis præpositæ super rebus Angliæ à nobis specialiter deputatâ emanarunt, super quibusdam instantiis pro parte Dilectorum filiorum Vicariorum Apostolicorum Regni Angliæ nobis factis, quas unâ cum supplicibus libellis desuper nobis porrectis, ad eandem particularem Congregationem remisimus, Decreta tenoris qui sequitur, viz. Decreta sacre Congregationis particularis de propagandâ fide habite die 6. Octob. 1695. Relatis in Congregatione Emin. CC. de propagandâ fide super rebus Angliæ specialiter à sanctissimo D. Ntro. Innoc. P. XII. deputatorum instantiis sanctitati suæ factis à Vicariis Apostolicis Angliæ in eorum libellis supplicibus tenoris sequentis, viz. Beatissime Pater cum ex vi seu occasione privilegiorum ordini Sancti Benedicti Cong. Anglicanæ à*

O 3

sede

† *Apostolat. Reyner. p. 96. Decretum Congr. Card. Conc. Trid.*

*sede Apostolicâ concessorum, nec non prætextu Jurisdictionis quæ ante schisma eidem ordini in Angliâ compete-
bat, prætendant Monachi prædicti ordinis se tan-
quam Vicarios Capitulares, seu ipsum capitulum sede
vacante habere in plerisque regni diæcesibus Jurisdic-
tionem ordinariam. Et hanc non cessare ex quo sancta
sedes eidem ordini concesserit Vicarios Apostolicos, ad
illas Ecclesias regendas, cumque exinde ut experientia
docuit, in hoc sæculo oriri possint contentiones Et con-
troversiæ, quæ inter ipsos regimini illorum fidelium Et
propagationi fidei sumere nova, præjudiciales, Et
scandalosa, idcirco supplicatur eâ quæ par est humi-
litate sanctitati vestræ quatenus declarare dignetur ces-
sare omnem talem prælatorum Monachorum Jurisdic-
tionem qualiscunque sit, eo ipso quod Sancta sedes Apo-
stolica concesserit Vicarios Apostolicos in regno Angliæ,
eisque solitas facultates generaliter regendi Ecclesias
sibi commissas tribuerit. Uti in partibus Catholicis ces-
sat omnis Jurisdictio Capitali Et Vicariorum Capitula-
rium sede vacante, statim atque sedes Apostolica Vica-
rium Apostolicum delegat, ad Ecclesiam vacantem inte-
rim gubernandam. Quem favorem quam Deus, &c.
Beatissime Pater, eâ quæ par est humilitate sanctitati
vestræ exponitur plurima quotidie fidei Catholicæ præju-
dicia in Angliâ exoriri, ex eo quod Regulares ibidem
prætendant se vigore suorum privilegiorum ab omni Ju-
risdictione Vicariorum Apostolicâ auctoritate eidem reg-
no concessorum exemptos esse: Et cum ab aliâ parte Vi-
carii Apostolici præfati regere non possint Ecclesias sibi
commissas, nisi Regulares prædicti iis subjiciantur,
saltem quoad ea quæ ad Missiones vel curam animarum
concernant. Quapropter sanctitati Vestræ humiliter
supplicatur ut Bullas seu Brevia Apostolica aliàs ab
hâc sanctâ sede occasione similium controversiorum in
regno Sinarum in Indiis Et alibi exortarum emanata ex-
tendere dignetur simili Bullâ vel Brevis ad omnia regna
Et Insulas Dominio serenissimi Regis Magnæ Britanniae
subjectas quem favorem quam Deus, &c. Sacra Congreg.
Re*

*Re mature perpensâ & audito etiam P. Claudio Estio-
noth Procuratore Monachorum Congregationis Anglicanæ
Sancti Benedicti, decrevit ut infra. Quoad primum
per deputationem Vicariorum Apostolicorum factum in
regno Angliæ à sanctæ Memoræ Innocentio XI. ces-
sasse & cessare quamcunque jurisdictionem capitulorum
seu Vicariorum capitularium tam sæcularium quam re-
gularium omnium Ecclesiarum ejusdem regni, & signan-
ter eam quæ Monachis Congregationis Anglicanæ, ordi-
nis S. Benedicti vigore Bullæ sanctæ Memoræ Urbani
VIII. quæ incipit Plantata seu quarumlibet aliarum
litterarum Apostolicarum, aut aliàs quomodolibet compe-
tere posset. Durante tamen deputatione eorundem seu
aliorum similium Vicariorum ab Apostolicâ sede quando-
cunque deputandorum, & non aliàs. Quoad secundum
verò censuit Regulares quoscunque etiam Societatis Jesu
& Congregationis Anglicanæ prædictæ tam circa appro-
bationem ad Confessiones audiendas, quam circa concer-
nentia curam animarum & sacramentorum administra-
tionem aliaque parochialia esse subjectos Vicariis Apo-
stolicis, in quorum districtibus eos respectivè commorari
contigerit. Non obstantibus quoad præmissa quibuscun-
que Regularium ordinum privilegiis & præsertim ante-
dictâ Bullâ sanctæ Memoræ Urbani VIII. illis alias in
suo robore permansuris, nec non firmis remanentibus
quoad reliqua omnibus & singulis privilegiis, præemi-
nentiis, prærogativis, aliisque juribus dictis Monachis
Cong. Anglicanæ quomodolibet competentibus, datum
Romæ die & Anno quibus suprâ. Quæ quidem decre-
ta eadem die sanctissimo Domino nostro per me secreta-
rium infra-scriptum integrè relata, sanctitas sua benignè
laudavit, & approbavit, mandavitque ab omnibus ad
quos pertinet inviolabiliter observari. C. A. Fabronius
Secretarius. Cum autem sicut Vicarii Apostolici præ-
dicti nobis nuper exponi fecerunt, ipsi decreta hujusmodi
quo firmitus subsistant & serventur exactius Apostolicæ
confirmationis nostræ patrocínio communiri plurimum de-
siderent, Nos specialem ipsis exponentibus gratiam facere*

volentes & eorum singulares personas à quibuscumque excommunicationis, suspensionis, & interdicti aliisque Ecclesiasticis censuris, sententiis, & pœnis à Jure vel ab homine quâvis occasione vel causâ latis, si quibus quomodolibet innodatae existant, ad effectum præsentium duntaxat consequendum horum serie absolventes & absolutos fore censentes, supplicationibus eorum nomine nobis super hoc humiliter porrectis inclinati. Decreta præinserta ac omnia & singula in iis contenta & expressa auctoritate Apostolicâ tenore præsentium approbamus & confirmamus. Illisque inviolabilis Apostolicæ firmitatis robur adjicimus; ac omnes & singulares Juris & facti defectus, si qui desuper quomodolibet intervenerint supplemus. Decernentes easdem præsentis litteras semper firmas, validas & efficaces existere & fore suosque plenarios & integros effectus sortiri & obtinere: ac illis ad quos spectat & pro tempore quândocumque spectabit in omnibus & per omnia plenissimè suffragari, & ab iis respectivè inviolabiliter observari. Sicque in præmissis per quoscumque Judices Ordinarios & delegatos etiam causarum Palatii Apostolici Auditores judicari & definiri debere: ac irritum & inane, si secus super his à quoquam quâvis auctoritate scienter vel ignorantèr contigerit attentari, non obstantibus præmissis ac Constitutionibus & Ordinationibus Apostolicis cæterisque contrariis quibuscumque: Volumus autem ut earundem præsentiam litterarum transumptis, seu exemplis etiam impressis manu alicujus Notarii publici subscriptis & sigillo personæ in Ecclesiasticâ facultate constitutæ munitis, eadem prorsus fides ubicumque locorum tam in judicio quam extra illud habeatur quæ ipsis præsentibus haberetur si forent exhibitæ vel ostensæ. Dat. Romæ apud Sanctam Mariam Majorem sub Annulo Piscatoris die 5 Oct. 1696. Pontificatûs utriusque anno sexto.

Signat. J. Fr. Albanus.

BUT this is so full of Marks of Forgery, and of being supposititious, that no Man of Sense can give any regard to it. I need but instance one or two Particulars: In the Beginning of it, the Sense is imperfect. Near the Beginning are these Words,—*pro parte dilectorum Filiorum Vicariorum Apostolicorum regni Angliæ*; where he calls the Bishops his beloved Sons: yet, in the Canon Law, 6. *de crimine falsi, c. quam gravi*, 'tis expressly said, “ That if the Pope in any Bull or Breve “ shall call the Bishops his Sons, that such a Bull or “ Breve shall be looked upon to be forged.” False *Latin* is another Mark of Forgery, and there are many Solecisms in this. *Allegations of Falshoods and Slanders*, in the narrative Part of the Decree, are other Marks of Forgery, as well as of Nullity; for in all Rescripts granted *ad instantiam*, and this is expressly mentioned to be so granted, the Grant, according to all Canonists, is to be understood conditionally, *i. e.* if what is related be true; *si preces veritate nitantur*: And there are many black Falshoods alledged here, as Motives for petitioning for such a Decree; for which Reason, if this Thing had not been forged, it would have been void by Law. Besides, the secular Clergy should have shewed the Original of this Breve, and the Bishops should not have assumed to themselves the Thought, that they were of Dignity enough to be believed, either without shewing, or with shewing only a Part, or Copy of a Part of their Credentials; for that is the sole Privilege of Cardinals, *Legates à Latere*, as *Gregorius Tholosanus* ² and Father *Rudesind* ^a observe. These Bishops in *England* are but Delegates, but, *Delegato non creditur nisi fiat plena fides de Mandato, nec sufficit simplex copia*; so says *Sylvester* ^b: *i. e.* “ A Delegate is not to be believed, unless he shew his Commission, and a simple Copy is not sufficient;” and he adds, *quantumcunque persona sit autorifabilis*, “ what

² *Greg. Tholos. Partition. Jur. de Delegatis.*

^a *Epist. Præf. p. 33.*

^b *Sylvest. sum verbo Delegatus.*

“ what Authority soever the Person may have, yet he
 “ is not to be believed, unless he gives full Satisfaction
 “ about his Mandate or Commission.” Again, in this
 Thing of theirs, there is the most horrid Reflection upon
 the Church of *England* that ever was made by Man:
 In their Petitions to his Holiness for this Thing, they
 put the Church of *England* upon a Level with the In-
 fidels of *China*, and beg to have the same Authority
 over a Christian Church, and their own Countrymen,
 which the Pope gave the *Spaniards* over the savage In-
 dians. So that we will have done with this Thing,
 or Breve, or Rescript, or Libel, or supposititious Piece,
 as not being capable of employing either an honest or
 a good Man’s Thought, and only fit for imposing on
 a vulgar Papist, under the awful Name of a Pope’s Bull,
 till it is more legally published, or mended.

THE Jurisdiction of these Bishops falls next under
 Consideration, for they are Delegates from *Rome* for
 five Years, and then they must have their Delegation
 renew’d: notwithstanding this, the Stile of their Com-
 mission runs, “ *ad nostrum & sedis Apostolicæ benepla-*
citum, i. e. to use such Powers in *England* during our
 Pleasure. The Bishops that are in *England* of the
Romish Communion, are not Bishops of any See in *Eng-*
land, their Sees are in *Turkey*, or in *partibus Infidelium*,
 among the Infidels. In *England* they are Delegates
 from the Bishop of *Rome*, should shew the Original of
 their Commission, and grant authentick Copies, if re-
 quir’d. Upon their Delegation, to say nothing of the
 Pope’s Authority that delegated them, the Question
 will roll, whether the Rescript of their Delegation has
 the Force of a Law, or not? That it has no Force of
 Law will appear, because every Law, by Father *Rude-*
sind’s and all Canonists Assertions, must be legally pro-
 mulgated, and received by the major part of the Peo-
 ple, whether part of them are Hereticks and part Ca-
 tholicks, (as they call the Papists;) or all Hereticks,
 (as

“ *Rudesind. Epist. Præf. p. 20.*

(as they call us.) 'Tis evident, that their Delegation was never promulgated either in the Original or authentick Copy ; for neither King nor Convocation has been acquainted with it, nor has it ever been fasten'd to the Metropolitan Church Door, or published in any Metropolitan, or even Cathedral Church. Besides Promulgation, the ^d Acceptation of the major part of the People is requisite, in such a manner, that if in ten Years time after the Promulgation, it can be made appear, that it was never come into use by the major part of the People, it falls of itself to the Ground, and becomes null and invalid : Now, 'tis demonstrable that the major part of the People never accepted this Breve of their Delegation, or knew any thing of it, (for the much major part is of *Christ's* Reformed Religion.) So that the Decree of the *Romish* Bishops Delegation into *England*, has the Force of no Law ; and if it had, it would be absolutely void and null, by the unanimous Opinion of the greatest Canonists among themselves.

BUT supposing the Breve of their Delegation had been legally published, yet that could infer no Jurisdiction ; for the Law is positive, *Clerici non possunt consentire in Jurisdictionem non sui Prælati*, as 'tis expressly decreed by the ^e Canons ; *i. e.* " The Clergy " have it not in their Power to admit the Jurisdiction " of a Prelate that is a Stranger, or is none of their " own." These Bishops have their Dioceses among the Infidels, there they have Jurisdiction, if any at all ; here they are neither in their Dioceses, nor acting for them : What Jurisdiction they have, is from their Delegation ; for, ^f *Delegatus nihil proprium habet ; sed ejus qui mandavit Jurisdictione utitur ; i. e.* " A De- " legate has nothing of his own, but uses the Jurisdic- " tion of him that commission'd him." And 'tis a certain Rule in all Laws and Canons, that neither Pope
nor

^d *Rudesind. Epist. Præf. p. 117.*

^e *Cap. significasti. de foro competent.*

^f *Greg. Tholosan. Partit. Juris, L. 5. tit. 35. c. 1.*

nor Prince ever intend to prejudice the Right of a third Person, unless it be so express'd. ^z *Princeps non præjudicat Jurii tertii nisi exprimatur* : Besides, *Privilegium tum onerosum, tum remunerativum est irrevocabile* ; " a Privilege given, with an Obligation of doing so " and so, as well as a Privilege given for a Reward of " something that has been done, is irrevocable," out of ^h *Suarez*, and the unanimous Consent both of Divines and Lawyers. From whence it appears, that the Privileges granted to the *Benedictines*, cannot be broken or violated by Delegates ; 1st, because the Pope cannot be presum'd to intrude upon their Rights, without a legal recalling or condemning of such Rights ; and 2^{dly}, because their Privileges are by the Canon Law irrevocable ; since they got them upon an Obligation to preach Popery to the *English*, with the Hazard of their Lives, and for a Reward of their past Labours. 3^{dly}, Because 'tis a ⁱ *Regula Juris*, that, *deceat concessum à Principe beneficium esse mansurum, i. e.* " it is fitting that a Benefit granted by the Prince, " should hold good, and continue firm.

THERE is another Argument for these Delegates having no Ordinary Jurisdiction, which is, that no Causes can be delegated to another, which are not in the Power of him that grants the Delegation ; for, *Non potest delegare quæ alterius sunt Jurisdictionis* : And his Holiness having constituted the Cathedral Chapters, cannot delegate to others, the Jurisdiction that belongs to them. *ff. l. 1. titul. 21. ita in leg. cum hi, §. 8. leg. 1. de offic. ejus cui mandata est Jurid. li. 1.*

BESIDES, when the Choice for Delegation falls upon a particular Person, not upon his Office, he cannot have Ordinary Jurisdiction, unless he be a Legate from Rome ; for otherwise, *non jurisdictio sed certum Ministerium commissum est* ; as Gregory of Tho-
lose

^z *C. proposuit de Concession.*

^h *Suarez de Legib. L. 8. c. 37. n. 5, 6. Rudes. Epist. Pras. p. 173—175.*

ⁱ *Reg. Jur. 6, n. 16.*

loseⁱ observes: and he specifies these Particulars; If his Holiness commits or delegates the Inquisition of a particular Fact, or delegates the Power of providing Churches with Prelates, or other Ministers, in such Cases, *Personæ fides & industria electa est, i. e.* “ the “ Industry of that particular Person is chosen, for such “ particular Facts as are contain’d in the Rescript of “ the Delegation, and no more.

CABASSUTIUS,^k gives us this Account of Bishops and their Jurisdiction, upon the 13th Canon of the Council of *Ancyra*; where having shewed that the *Chorepiscopi*, were sometimes Bishops driven from their own Sees, and allow’d to minister as *Chorepiscopi* under other Bishops: He adds,^l “ Like unto this we “ see in Titular Bishops, who being appointed Bishops “ for the remote Parts of Infidel-Countries, have in- “ deed Episcopal Order, but have no manner of Ju- “ risdiction, besides that which the Ordinaries of “ Places permit them to have in their own Dioceses.

IF we consider the Nature of the Rescript, or Bull of Delegation granted to these Bishops, it will still appear more plain, that these Bishops have no Ordinary Jurisdiction; for *Layman*,^m and all Canonists agree, where a Commission is given to a Person for a certain Term of Years, (as the Delegation is given from five Years to five, to these Bishops in *England*) the Jurisdiction is not Ordinary. *Covarruvias* teaches the same, *Lib. 3. variar. resol. c. 20. n. 6.* and *Epist. Præf. p. 52.*

AND again, altho’ *Du Pin* (translated into *English*) says, these Bishops were commission’d with the same Power that Ordinaries have, yet their Breve runs thus, *Ut omnibus facultatibus quibus Ordinarii utuntur li- bere*

ⁱ *Gregor. Tholos. Partit. Juris, L. 5. tit. 5. c. 1, — 4.*

^k *Cabassutius ad Concil. Ancyr. An. 314. Notit. Hist. p. 95.*

^l *Habent quidem ordinem Episcopalem sed omni Jurisdictionis exercitio carent, præter eam quæ pro suo libito ab aliis Episcopis indulgetur, &c.*

^m *Layman. Conclus. Canon. de Jurisd. Ordinar. c. 3. n. 50, 51, 52.*

berè & licitè ut possint & valeant, i. e. “ That they
 “ may use all Faculties or Powers freely and lawfully,
 “ which Ordinaries use.” Now by all Canonists, there
 is a vast Difference betwixt the Faculty of a Bishop in
 the singular Number, and the Faculties in the Plural:
 For Faculties, in the Plural, only regard the *Forum*
Pœnitentiæ, or Tribunal of the Sacrament of Penance;
 whereas, in the singular Number, it regards the whole
 Extent of the Station. Besides, ⁿ there is as much
 Difference betwixt having the Powers or Faculties of
 an Ordinary, and being an Ordinary; as there is
 betwixt an Abbot having Episcopal Faculties (and
 many have them) and an Abbot being a Bishop.

THESE Bishops having then no Ordinary Juris-
 diction, cannot subdelegate or make Vicar-Generals;
 for, ^o *Mandatam Jurisdictionem mandari alteri non*
posse manifestum est, says *Paulus*, *Lib. 4. tit. 1. l. fi.*
de Jurisdic. omnium Judic. ff. & Julianus in l. more
majorum, 5. eod. tit. more majorum ita comparatum est,
ut is demùm Jurisdictionem suam mandare posset, qui
eam suo jure non alieno beneficio haberet. Consequent-
 ly, ^rtis with these Vicar-Generals, in regard to these
 Bishops, as it is with *Entia Rationis*, in regard to
 the Schools of the Peripateticks, *viz.* they are nothing,
 they have no Place nor Being, but in the Brains of
 those that conceived them: for, ^p “ *Rogentur omnes,*
 “ &c. Let all People of all Nations be asked, let
 “ all Lawyers of all Catholick Kingdoms of the World
 “ be consulted, and tell us whether ever they saw,
 “ heard, or read of Vicar-Generals, that were not sub-
 “ ordinate to the Ordinaries of Places, or had Church-
 “ es or Parishes distinct from them, where they could
 “ exercise the Offices that were appropriated to their
 “ Titles? And for them to create Archdeacons, and
 “ Grand Vicars, (for these Delegates affect that Air)
 “ appro-

ⁿ *Rudensind. Epist. Presf. p. 48.*

^o *Greg. Tholosan. Partit. Jur. L. 5. ti. 5. c. 3. Schol. a.*

^p *Epist. Presf. p. 207.*

“ appropriated to no Cathedral Church, is unheard of
 “ by all Men, and incredible to be told;” nay, ’tis
 decreed, that even a *Legatus à Latere*, has not Power
 to confer such Dignities. *Cap. deliberatione tit. de*
Officio Legati. 6.

To sum up this whole Cause; first, ’tis plain that
 the *Benedictins* had the Privileges of, and Right to
 twelve Cathedral Chapters in *England*, and Jurisdic-
 tion both Voluntary and Contentious thereto belong-
 ing, tho’ they are illegally tied up from using the lat-
 ter. 2^{dly}, ’Tis plain, that these Privileges and this
 Right have been disused for near 200 Years, in the
 twelve Cathedrals and Dioceses thereon depending; so
 that whatever Privileges and Rights they have had
 from the old *English* Monks, they are lost by disuse,
 in regard to the People, and the Dependencies on such
 Cathedrals. 3^{dly}, ’Tis plain, that the new Rescripts
 and Bulls which they hold these Pretensions by, were
 never published nor receiv’d in *England*, by any one of
 those Ways, which they teach to be requisite for Laws
 to be published and received by; from whence ’tis
 consequent, that the People of *England* are no ways
 tied to regard these Pretensions. 4^{thly}, ’Tis plain, that
 the *Romish* Bishops can have no Jurisdiction; not Or-
 dinary, because that was before conferr’d by the Popes
 on the *Benedictins*; nor delegated Jurisdiction, because
 by the Laws of that same Church, the established Rights
 of others cannot be violated by Delegates: And again,
 because the Decree of their Delegation was never le-
 gally published, or legally received: from whence it
 follows, that they have neither Power to give valid
 Absolution themselves, nor to commission any others
 (and they commission all but the *Benedictins*) much
 less to institute Vicar-Generals; who, if instituted by
 them, are really only chimerical, theatrical, roman-
 tick, or Vicars in Masquerade.

IF it be objected, that the *English Benedictins* have
 forfeited their Charter, and are no canonical Body,
 since

since the Year 1661, and that therefore the *English* Mission stands now upon the Practice and Precedents of receiving and sending Missioners from *Rome*; that now such Missionaries, are the Bishops, the *Benedictins*, the secular Clergy, the *Jesuits*, *Dominicans*, *Franciscans*, and *Carmelites*. To this I answer, first, tho' their new Method of living does not appear to be expressly approv'd of by the Bishop of *Rome*, as it is required by the Canons it should be; that yet, since the Court of *Rome* has given Sentence in Matters favouring their new Method of living, it will always be *quasi Ordo Religiosus*: and the *Quasi* in Law, will have the Advantages at the Bar, which others have that are really Religious Orders, till disallow'd by Sentence of the Judge. So *Quasi Castrense peculium*, belongs to Priests and Lawyers, tho' they never were in a Camp. *Vide l. 1. §. nec Castrense, ff. de coll. bon. l. 7. in fin. &c.* *Quasi Contractus* must be proceeded against, as if it had been a real Contract: and a *Quasi Dominus*, is he in Law, who is like unto the *Dominus Directus*, and uses the same Right as if he had been so indeed. *Hotoma. §. sed istæ quidem Instit. de act.* I answer, secondly, that altho' a Religious Profession is *ipso jure irrita*, i. e. void and of no Effect in Law, when made without the Acceptation of a lawful Superior, ^a (because a Superior that is of an Order not approved by the Church, cannot answer, *vice Dei*, that he accepts of such a Person in God's Place (who is supposed to speak by his Church) when the Church does not approve of that Institute, and that Method of living:) consequently, altho' these *Benedictins*, like one that had said his Part at a Marriage, and was not accepted of by the other in Marriage, contracts no Obligation, and may freely go out and marry, as *Laymanus* ^r expressly has it, out of other great Divines and Canons

^a See *Estius in 4. Sent. Par. 2. dist. 38. §. 3.*

^r *Layman. L. 4. tr. 5. n. 7.*

Canonists, in the Case proposed ; yet this receiving into *England*, and sending Missionaries from *Rome*, implies a Procedure against a Cause already heard and judged, viz. against the *Benedictins* being the Ordinaries, which is void, and of no Effect in Law : for, *Non valet sententia contra rem judicatam*. I answer, thirdly, that the sending of these Delegates and other Missionaries, whatever the Case of the *Benedictins* be, cannot import a lawful Mission, for this would imply a Judgment against *non citatum & absentem* ; which is always invalid, unless a peremptory Citation be sent at the Beginning of the Contest : And again, if the Jurisdiction of Priests might validly subsist, or stand firm upon their being sent into others Rights ; then it would be lawful to make valid Decrees against a Custom notorious, written, and approv'd. The Sequel is evident, for if the *Jus naturæ* may be violated, as it is when a Person is judged without being heard, and has other People put into his Rights and Possessions, without any Process or Form of Law made against him, with much more Reason they may violate Customs notorious, written, and approv'd ; for Customs are founded only upon the Practice of Men, not upon the Law of Nature : yet notwithstanding, all Laws agree, that *non licet statuere validè contra consuetudinem, notoriam, scriptam, & approbatam* : In *France* they add, *aut contra ordinationem Regiam publicatam, l. de quibus, de legibus P. Felin. & Panormitan. ad c. 1. de sentent. & re Judic.* And *F. Rudefind* observes, that the same may be said of our Kings of *England* and *Scotland* ; i. e. “ That no Decree can be made by the “ Church against the King’s Proclamations and Orders, to be of any Force or Validity.” I answer, fourthly, that the *English* cannot receive Missionaries from *Rome*, nor think *Roman* Missionaries have any Right or Jurisdiction in *England*, first, without being Partakers of the Breach of the sacred Canons, and of

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the

¹ De sent. & re Judic.

² Epist. Pres. p. 139.

the Perjury of the Popes ; for the Canons have decreed these Laws to be indispensable, and the Popes swear at their Coronation to observe the ancient Canons ; secondly, they cannot receive Missionaries from *Rome*, nor think they have any Jurisdiction, without renouncing the first General Councils, and giving them entirely up ; and that would be the giving up the Chancels of all Christian Discipline, derived from the Apostles, and published as soon as they could be, which was when the Persecution ceased : By these Councils we are absolutely free and independent on *Rome's* Jurisdiction ; and by the third of these four Councils, we are obliged to assert this our Freedom, and stand by it. Father *John Barnes*, ^v a learned *Benedictin* of that Communion, affirms the same, when he says, “ The Island of “ *Britain* anciently enjoy’d the same Privilege with “ that of *Cyprus* ; that is to say, of being in Subjection “ to the Laws of no Patriarch : Which Privilege, tho’ “ heretofore abolished by Tumults and Force of War, “ yet being recovered by Consent of the whole Kingdom in *Henry* the Eighth’s Reign, seems for Peace- “ sake most proper to be retained, &c.” Thirdly, they cannot receive *Romish* Missionaries, nor think they have any Jurisdiction here, without making themselves subject to the Decree of *Valentinian* the Third Emperor of that Name, who first subjected his Estates to the Tyranny of the Pope, and ^w commanded the Bishops of all his Provinces to do nothing without the Pope of *Rome's* Authority, by a Law given the 12th Day before the Ides of *June*, Anno 445. But then *England* was not subject to the Empire, and consequently could not be obliged by that Law ; and for them to make the Nation subject to it now, is both criminal and treasonable ; as being directly opposite to the General Councils that had preceeded, and enslaving the Nation under the Yoke of a foreign Prince. Besides, this Law

^v *Barnes, Cath. Rom. Pacif. §. 3.*

^w *Inscr. Novel. Theodos. tit. 14. Ann. 445.*

Law was made at the Request of Pope *Leo*, to oppress St. *Hilary*, Archbishop of *Arles*; which is the most infamous Part of *Leo* the First's Reign: See the scandalous Story at length in ^x *Fleury*, Lib. 27. n. 4, 5. Lastly, the *English* cannot receive *Roman* Missionaries, nor think they have any Jurisdiction, without running counter to the Opinions of all Lawyers; who teach, that a Law which has been disused for forty Years, is not obligatory: and all Laws establishing the Pope's Authority, or relating to his Government here, have been abrogated and disused near 200 Years. Their saying that we are Hereticks, and pleading upon that a Right inherent in the Pope of *Rome*, as Universal Bishop, to send hither Missionaries, is a poor Argument; for we disown all Heresy and Schism, condemn all that the Catholick, *i. e.* the Universal Church in all Ages did condemn, admit all the three Creeds, and renounce all Schism: But granting that we were guilty of Heresy, the Church of *Rome* is most evidently guilty of Heresy and Apostacy too, to say nothing worse; which has been proved, and will be again under other Heads. And in such a Case, it does belong to the *French* Bishops to send Teachers hither, as being the nearest Neighbours; and so it is defined by the Canons, that where there are no Bishops, the nearest neighbouring Cathedral Chapters and Bishops, shall take that Care: nay, 'tis so decreed by Pope *Paul* III. Pope *Pius* IV. and the Council of ^y *Trent*: And here we have also a Precedent related by *Fleury* ^z in these Words; *Les Evêques de Gaule de leur côté reçurent une deputation de la Grande Bretagne, qui les invitoit à venir promptement defendre la Foi Catholique: i. e.*

" The Bishops of *Gaul*, on their side, received a De-

" putation from *Great Britain*, which invited them to

" come speedily into *England*, to defend the Catholick

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" Faith

^x *Fleury Hist.* L. 27. n. 4, 5. T. 6. p. 243, 244, &c.

^y *Concil. Trid.* Sess. 24. de Reformat. c. 9.

^z *Fleury.* Lib. 25. n. 15. Tom. 6. p. 27.

“Faith against the *Pelagians*.” And the *French Bishops*, in a Synodical Epistle to Pope *Leo X.* declared, they would ordain Bishops of *Portugal*, if he disputed the Matter any longer, *Anno 1651.*

THE next Thing that falls under our Consideration, in treating of the Sacrament of Holy Orders, is the Number of Orders; but this Point having been excellently handled by other Writers, I shall be very short upon it, and only observe the Inconsistence of their Doctrine here. Their Council of *Trent*^a teaches, that these seven Orders were in use from the Beginning of the Church, *viz.* Priests, Deacons, Subdeacons, Acolytes, Exorcists, Lecturers, and Door-keepers: and that *by the Fathers and sacred Councils*, the Order of a Subdeacon was reckon’d among the holy and great Orders; and afterwards, it declares *Anathema* to all such as deny these greater and lesser Orders. But notwithstanding, *Thomasin*^b observes out of *St. Gregory the Great’s* Epistles, that the professing of a Monk’s Life stood instead of this holy and great Order of a Subdeacon; so that it seems the Doctrine of the Church of *Rome* has been alter’d since *St. Gregory the Great’s* Time, or that he would have incurr’d *Anathema* if he had lived to these Times. Pope *Innocent IV.*^c (who reigned from 1243. to 1254.) in his Bull *Sub Catholica*, dated at *Lateran* the 11th Year of his Pontificate, the second Day before the Nones of *March*, tells us expressly, “That three of these seven Orders “were either neglected or pretermitted by the *Greek Bishops*,” who, I hope, were instructed as well as the Bishop of *Rome* by the *Fathers and sacred Councils*; and one of these three Orders, so neglected or pretermitted, was the Order of a Subdeacon, if *ὁ μὴ πέραις* may be so translated: and *Cabassutius*^d observes, that

^a *Conc. Trid. Sess. 23. c. 2. de Reformat.*

^b *Greg. M. Ep. li. 9. Ep. 13. Thomasin. I. li. 3. c. 14. n. 4.*

^c *Bull Innoc. 4. ex Prax. Episcop. Pauli Piasetii. Colon. An. 1615. in 12^{mo}. p. 180.*

^d *Cabassut. Hist. Eccl. fol. p. 38. n. 3.*

that some understand Subdeacons, by that Word which is read in the seventh Canon of the Council of *Laodicea* : And if the *Ostiarii* or Door-keepers are meant by it, as some think they are, still it is plain, that the *Greeks* did not look upon these seven Orders to be necessary to the Hierarchy : this will be undeniable, if we regard the Pope's own Words, which are these : *Adhæc volumus & expresse præcipimus, quod Episcopi Græci septem Ordines secundum morem Ecclesiæ Romanæ de cætero conferant, cum hac usque tres de Minoribus circa Ordinandos neglexisse vel prætermisisse dicantur : i. e.* “ Moreover, we will and expressly command the Greek Bishops for the future to confer seven Orders, according to the Custom of the Roman Church, whereas hitherto they are said to have either omitted or neglected three of the lesser Orders :” He goes on to signify, that this Pretermisison was not owing to private Opinions, and says ; *Illi tamen qui jam sunt talitèr ordinati per eos, propter nimiam ipsorum multitudinem in susceptis Ordinibus tolerantur :* “ Nevertheless, let those who are so ordain'd (*per salutem*) be suffer'd to minister in the Orders so received, by reason of their very great Multitude.” In which Words we see two Things ; first, that these Orders, which were pretermitted or neglected, were not looked upon to be essential ; because he allows those that had been promoted without them, to minister in the higher Orders, tho' they had never received the lower. A second Thing we learn, is a new Difficulty to reconcile ; for by the Doctrine of that Church, 'tis a mortal Sin to omit the lesser Orders, and Suspension is incurr'd, *ipso facto*, as to the Orders received ; and such a Suspension too as the Bishop cannot dispense with, till the Order pretermitted or neglected be received, as Cardinal *Ostiensis* * teaches : Yet here the Suspension is taken off, Dispensation is given, no Pretermisison supplied, or Orders omitted conferr'd, no

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regard

* *Card. Ostiens. ex Navarr. Manual. c. 25. n. 71.*

regard is had to the Doctrine and *Anathema* of the Council of ^f *Trent*, because the mortal Sin had been frequently committed !

THE ancient Canons manifestly declare, that the Order of Subdeacon was not a sacred Order, *Cap. nullus in Episcopum, dist. 60.* So teaches also Pope *Innocent III. C. multis de ætate & qualitat. Ordinand.* The *Master of Sentences* taught only, that the Orders of Priests and Deacons were sacred. *Cabassutius* ^g owns, that in former Ages the Order of a Subdeacon was not a sacred Order, but that now it is a sacred Order, and has the same Dignity that other sacred Orders have *per Ecclesiæ Institutionem, i. e.* by the Institution of the Church, *etsi non jure divino*, tho' not by the Divine Law. *Durandus* ^h says, it was not formerly, but now is a sacred Order. *Laymannus* ⁱ says, that it is not certain, but that it is a probable Opinion, that the Order of Subdeacons is a Sacrament. *Estius* reckons ^j this a sacred Order, and alledges the Council of *Trent* for it ; and says, that it is the common Opinion. *Laymannus* alledges for its being a Sacrament St. *Thomas Aquinas* and St. *Bonaventure*, and the more common Opinion. In consequence of which Doctrine, especially since the Council of *Trent* comes into it, it will follow, that the Order of a Subdeacon (why not of the other Minors too ?) is truly and properly a Sacrament of the New Law instituted by *Jesus Christ* ; while at the same time they confess, the Order of a Subdeacon was only instituted by the Church. But there is this to be said, that they are not obliged to swear that they believe what they confess is true ; but must swear in Pope *Pius's* Creed, ^k to “ undoubtedly receive and profess all Things deliver'd, “ defined,

^f *Conc. Trident. Sess. 23. c. 2. de sacra Ord. & can. 2.*

^g *Cabassut. Hist. Eccl. p. 37, & 38.*

^h *Durandus Rational. Divinor. Offic. L. 2. c. 8.*

ⁱ *Layman. sum Theolog. L. 5. tr. 9. c. 4. n. 4.*

^j *Estius in 4. Sent. Dist. 24. §. 14.*

^k *Pope Pius's Creed, Prop. fin.*

“ defined, and declar’d by the sacred Canons and General Councils, especially by the holy Council of *Trent*.” And, “ they hold no Man can be saved out of this Belief; and they promise, vow, and swear to hold this, and constantly confess it.” It had done well if they had put in a conditional Clause, *viz.* if they (such Canons) agreed with the Doctrine of that Church!

ANOTHER thing relating to Orders, is their Doctrine, that they print an indelible Character where they are received: This is established in the Council of ¹ *Trent*, and made a Term of Communion in Pope *Pius*’s Creed: The Consequence of which is, that whatever Punishment of Degradation, Deposition, or Suspension, a Bishop may lie under, yet if he, having been once validly ordain’d, should ordain any other Person, the Person so ordain’d has valid Ordination. This Doctrine, and the Consequence of it, no *Romanist* that has learnt his Catechism can deny. Yet notwithstanding this, the Ordinations of Pope *Formosus* were declared valid and invalid, as suited with his Successors Humours; ^m and so were those of *Ebbo*, Archbishop of *Rhemes*, and of *Photius*, Patriarch of *Constantinople*, at the Instigation or Appointment of *Rome*: As to those of *Formosus*, Pope *Stephen VI.* annull’d them; Pope *Romanus* confirmed them again. *Du Pin*, Cent. 9. ch. 9. *Fleury*, Lib. 54. n. 27. &c. Pope *Sergius* declared them void again, *Du Pin*, Cent. 10. ch. 3. And the Church of *Rome* holds it now as an Article of Faith, that they were valid: Altho’ the second General Council of *Lateran* declared all Ordinations made by Anti-popes, to be void and invalid. *Cabassut. Notit. Hist. Eccl. ad 2^{dum}. Gen. Concil. Lateran. can. ult.* Pope *Nicholas I.* declared, in a Council at *Rome*, all the Ordinations of *Photius* (who had been consecrated Archbishop of *Constantinople*) invalid; and

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yet

¹ *Conc. Trident. Sess. 23. c. 4. de sacr. Ord.*

^m *Fleury Hist. A. D. 853. L. 49. n. 8. p. 459. tom. 10.*

yet declared the Ordinations of *Ebbo* valid, tho' they had been declared invalid by Pope *Sergius II.* and a Council at *Soissons*. Pope *John VIII.* allowed again of the Ordinations of *Photius*; but Pope *Marinus*, who succeeded him, declared them invalid and void again. These Decrees are about an Article of Faith, and a Term of Communion; they are contradictorily opposite, they are from the same See of *Rome*, upon the same Point of Doctrine: What can a rational Man think of such Inconsistencies? Besides, they should have told us what a Character was: we have nothing in Antiquity of it, nor in Scripture, nor any Account of it in Divinity, till after the Year 1160. as *Morinus*ⁿ observes.

S E C T. VII.

Of MATRIMONY.

THE Doctrine of the Church of *Rome* touching *Matrimony*, is taught by the Mouth of the *Trent-Council*, in these Words; “ The first Parent of human Kind, by the Instinct of the Holy Ghost, pronounced the Bond of Marriage perpetual and indissoluble, when he said, *This is Bone of my Bones, and Flesh of my Flesh*, Gen. ii. 23. wherefore a Man shall leave his Father and his Mother, and adhere to his Wife, and they two shall be one Flesh, Matt. xix. 5. and the Strength of this Bond or Tie betwixt a Man and one Wife, GOD confirmed in these Words; “ *Therefore what God has joined, let Man not separate*, Matt. v. 6. But the Grace which might perfect that natural Love, and confirm that indissoluble Unity, and sanctify the married Couple, *Christ* himself, the Institutor and Perfecter of the venerable Sacraments, merited for us in his Passion: which *Paul* the Apostle intimates, saying, *Men, love your Wives, as Christ loved his Church, and gave himself for it*, Ephes. v. 25. presently adding, *This is a great Sacrament*,

ⁿ *Morin. de Ordinac. p. 3. exercit. 3. c. 1.*

“ *crament, but, I say, in Christ and the Church, ver.*
 “ 32. Since therefore Matrimony under the Law of
 “ the Gospel excels, by Grace thro’ *Christ*, the Wed-
 “ dings of the Ancients, the Fathers, Councils, and
 “ Tradition of the Universal Church, have always
 “ taught, that this was to be accounted amongst the
 “ Sacraments of the New Law ; against which Tra-
 “ dition, Men of this Age going raging mad, have
 “ not only thought wrong of this venerable Sacrament,
 “ but according to their Custom, upon a Pretence of
 “ the Gospel introducing the Liberty of the Flesh,
 “ have asserted many Things in Word and Writing,
 “ contrary to the Sense of the Catholick Church, and
 “ the Custom received ever since the Times of the A-
 “ postles : Whose Rashness the holy and universal
 “ Council being desirous to obviate, has thought to
 “ exterminate the many notorious Errors and Heresies
 “ of the aforesaid Schismatics, lest their pernicious
 “ Contagion should spread ; and therefore it has de-
 “ creed against them and their Errors the following
 “ Curses.

THE Reader will observe here a begging of the
 Question : for ’tis absolutely denied, that the Fathers,
 Councils, and Tradition of the Universal Church, have
 always taught or accounted this to be a Sacrament :
 The Reader will next observe the Reason they give
 why they think it a Sacrament ; “ Since therefore (*say*
 “ *they*) Matrimony, under the Law of the Gospel, ex-
 “ cels, by Grace thro’ *Christ*, the Weddings of the
 “ Ancients, their Fathers, &c. have accounted it a Sa-
 “ crament.” By this Rule, every thing that a Chris-
 tian does in *Christ* will be a Sacrament, because all
 Works done in him, are far more excelling than Works
 done under the ancient Law. A third Thing to be
 taken notice of, is the Air of the Decree, *Men in this*
Age going raging mad, for Men that thought other-
 wise than they did ; and the *curfing of Men as well*
their Errors, are not Marks of the Meekness of *Christ*
 towards

towards poor unhappy Men that had gone astray ; they have nothing of the Spirit of that Shepherd, that left *the ninety-nine in the Wilderness, to go after that which was lost*, Luke xv. 4.

THE Canons which all conclude with *Anathema's* or Curses, are as follow :

CAN. I. “ If any one shall say, That Matrimony
“ is not one of the seven Sacraments of the New Law
“ instituted by *Christ*, but invented in the Church by
“ Man, and that it does not confer Grace, let him
“ be *Anathema*.

IT is strange that the Council of *Trent* should pronounce a Curse or *Anathema* upon all those, who will not believe this to be a Sacrament instituted by *Christ* ; when it was looked upon as a mighty doubtful Proposition, when affirmed to be so. *Estius* ° tells us, that it was all along regarded doubtful, notwithstanding what those *Trent-Fathers* say ; and that it was thought by many not to confer Grace ; that *Durandus* held its conferring Grace only a probable Opinion ; that by the Canons, Money may intervene in the Ministry of it, because the Grace of the Holy Ghost was thought not to be conferr'd ; that *Peter Lombard* held it to be instituted for a Remedy, but not to confer helping Grace ; that *William Peraldus*, in his *Summa Virtutem & Viciorum*, held, that all Sacraments conferr'd Grace, excepting *Matrimony* ; that *Jacobus de Vitriaco* (Cardinal of *Rome*) held the same, in his *Occidental History*, ch. 26. and concludes, “ That St. *Thomas of Aquin*, St. “ *Bonaventure*, *Scotus*, and some others, who taught “ true and Catholick Doctrine, says he, only held it as “ a more probable Opinion, that it was a Sacrament.” Besides, before they defined it to be such, they would have done well to have determined the Matter, the Form, and the Minister of it ; for all these are yet undetermined in the Church of *Rome* ; yet these are the Essentials of a Sacrament, and without these there can be none. Some Divines hold, that the Words of the married

° *Estius* in 4. Sent. Dist. 26. §. 7.

married Couple, or Signs signifying the Consent of the Parties, make the Matter; that the Consent and accepting of one another, make the Form; and that the Minister is only a necessary Witness, of the Man and the Woman ministring this Sacrament to themselves: And this is the more common Opinion of *Romish Divines*. But ^p *Estius* tells us, that the more solid Opinion is, that the Priest is the proper Minister of this Sacrament, who by proper Words joins the Man and the Woman together: He alledges *Melchior Canus* ^q (one of the Divines belonging to *Trent-Council*) for this, as also the Authority of Pope *Evaristus*, St. *Thomas* ^r upon the *Sentences*, the fourth Council of *Lateran*, the Bull of Pope *Martin V.* published at *Constance*, the General Council of *Vienna*, *cap. Religiosi*, &c. To shew that this is the more solid Opinion, he says, that many Paradoxes by this are avoided; as, that there should be a Sacrament, whose Minister should be two Persons; that a Woman should be a Minister of a Sacrament; that the same that receive this Sacrament should be the same that confer it, at the same individual Instant of Time; that there should be a Form of a Sacrament, without any Words determining the Matter, or the Effect or End to which the Matter was exhibited; and finally, that there should be a Form of a Sacrament, without any outward Sign or Ceremony, the Form being by the former Opinion only in the Mind. Neither of these Opinions is confirmed by that Church, nor is any other taught; so that by the constant Rule in Points of Controversy given by ^s *Veron*, no one can be accounted an Heretick, that refuses his Assent to either or both of them; for, *amovendi non sunt à Communionem Ecclesiæ qui illa credere respuunt ubi Doctores variant*. So that the *Romanists* are bound to believe this to be a Sacrament instituted by
Jesus

^p *Estius* *ibid.* §. 10.

^q *Melchior. Canus* *locor. Theologicor.* L. 8. c. 5.

^r *D. Tho.* in 4. *Sent.* Dist. 1. Art. 3, *ad* 5.

^s *Veron.* *Reg. Fidei*, Par. 5. §. 1. p. 493.

Jesus Christ, but are free to believe or not believe the Doctrine which their Church teaches about the Essentials of this Sacrament ! Note, That neither did the Council of *Florence* or that of *Trent* determine any thing about them : And where Things are so dark and intricate, to love a Guide that leads into such Dark-ness as a Term of Communion, is it not falling under His Censure that said, *“ This is the Condemnation, that Light is come into the World, and Men loved Dark-ness rather than Light.*

CAN. II. “ If any one shall say, That it is law-
“ ful for Christians to have more Wives at the same
“ Time than one, and that this is not forbidden by
“ any Divine Law, let him be *Anathema*.

CAN. III. “ If any one shall say, That those De-
“ grees only of Affinity and Consanguinity, can hin-
“ der *Matrimony* from being contracted, and break it
“ after it has been contracted, which are in *Leviticus* ;
“ and that the Church cannot dispense with some of
“ them, and constitute other Degrees which may hin-
“ der Marriage from being contracted, and break it
“ when it has been contracted, let him be *Anathema*.

THIS Canon brings new Difficulties with it ; for 'tis hard to be understood, how this should be a Sacrament of the New Law instituted by *Jesus Christ*, a true and proper Sacrament of the New Law, and yet subordinate to the Decrees of the *Romish* Church, even in its Essentials ; to that degree, that it shall be valid, and not valid, just as his Holiness pleases ; and that it shall only then be a Sacrament, when he allows it to be valid ! I am willing to grant that there is in Marriage a Civil Contract ; but it looks odd for the Church to usurp to itself a Power of making Civil Contracts valid or invalid, as it pleases, without the Concurrence of Civil Magistrates, and then to make a Sacrament supervene upon such Civil Contracts, if they declare them to be valid : but if that Church should declare

declare the Contracts were invalid, that then they were so many Whoredoms instead of Sacraments! Civil Laws that concern Things not expressly commanded or forbidden in the Law of God, nor implied under any Commands or Prohibitions therein contained, ought to be made by the Legislative Power of Particular Countries; and upon such Laws of particular Countries depend the Contracts of particular Persons: And as it is not in the Church's Power to give Laws to any Nation, consequently 'tis not in her Power to cause a Sacrament to supervene upon any Civil Contracts that have their Validity from the Laws of particular Nations; for this, besides the interfering with the Temporals of States, would be appropriating to themselves the Mysteries of God, not in quality of Dispensers and Ministers, but as Lords and Proprietors of them, which would be Blasphemy to say.

CAN. IV. " If any one shall say, That the
" Church has not Power to constitute Impediments an-
" nulling of Marriage already contracted, or that it
" has err'd in constituting such Impediments, let him
" be *Anathema*.

THE Reflection on this Canon is connatural to what has been said on the former, and involves the Difficulties and Unintelligibleness which the former involves; and consequently the Blasphemy too, if we grant *Matrimony* to be a Sacrament.

CAN. V. " If any one shall say, That ^t Marriage
" may be dissolved for Heresy, or for a troublesome
" Cohabitation, or for an affected Absence of one of
" the Parties, let him be *Anathema*.

THIS holds good, and it would be better if their Divines had not allow'd such great Scope as they do to a *Romish* Party, against what they call an Heretical Party, in allowing Separations as to Cohabitation, when the *Romish* Party has got the others under Command, and their Wealth too. Meekness and Sweetness
are

^t *Vinculum Matrimonii.*

are the Standards of a Christian Spirit ; and 'tis not fair for a *Romish* Party to make such solemn Promises when he is courting, and to perform so little when he has engag'd. I am sensible that *Estius* ^v teaches, it is a damnable Sin to marry what he calls an Heretick : but yet, I think, if a *Romanist* does marry such a one, he ought to prefer his solemn Engagements, and the Law of God, to the Government of his Priest, and the human Laws of his less than human Church.

CAN. VI. " If any one shall say, That Marriage
" already contracted, but not consummated, is not bro-
" ken and made void, by one of the Parties solemnly
" professing a religious Life, let him be *Anathema*.

THE Weight of this Canon will be considered under the Ninth, which is about the Marriage of the Clergy, whither I remit the Reader.

CAN. VII. " If any one teaches, That the Church
" has err'd, and does err, when it taught and teaches,
" according to the Evangelical and Apostolical Doc-
" trine, that the Bond of Marriage cannot be dissolv-
" ed by the Adultery of one of the Parties ; and that
" both, or the innocent Party, may not contract Mar-
" riage anew, the other Party being alive ; and that
" he commits Adultery who marries another, leaving
" the Adulterers, and that she commits Adultery who
" marries another, leaving the Adulterer, let him be
" *Anathema*.

'TIS remarkable, touching this Canon, what the *Greeks* did in the Council of *Florence* ; for Pope *Eugene*, after the Decree of the Union, asked them,
" " Why they separated married Persons ? for they be-
" lieved that Adultery might render Marriage to all
" Intents and Purposes null and void, in such sort that
" the Parties might marry again." The Archbishop of *Mitylene*, who was sent by the *Greeks* to answer the
Queries

^v *Estius* in 4. Sent. Dist. 39. §. 4. lib. 4. part 2. p. 219.

^u The Continuator of *Fleury* ex *Petri Arcudii Concordiâ Ecclesiæ Orientalis & Occidentalis*. Tom. 22. ad Ann. 1439. n. 53.

Queries which the Pope had made them, answer'd to this of their separating married Persons, and dissolving of Marriage, that the *Greeks* could answer nothing else, but that they did it for just Causes. This Answer and this Difference, then broke no Communion betwixt the two Churches: and now, altho' our Parliaments in particular Cases of Adultery, have followed this Part of the *Greek* Rites, this following of them must be damnable, because a *Romish* Council has made it a Term of Communion not to separate for Adultery, as well as a Term of Communion to separate if holy Orders have been received, or Marriage has been contracted within the Degrees forbidden by them of Affinity and Consanguinity, which have been eight, and now are four! Great Heavens, can a Thing once by the whole Church thought to be both ways allowable, now become one way damnable? Is a Cause damnable, because the *Roman* Church does not like it in that way now, tho' it did like it formerly in that way? Has this Church Power to make and unmake Sacraments, as Humour or Interest may move it?

CAN. VIII. " If any one shall say, That the
" Church errs when it decrees, that there may be for
" many Causes a Separation between Man and Wife,
" as to Bed or Board, for a certain or an uncertain
" Time, let him be *Anathema*.

CAN. IX. " If any one shall say, That Clergy-
" men constituted in Holy Orders, or Regulars that
" have solemnly professed Chastity, may contract Mar-
" riage, and that Marriage so contracted is valid, not-
" withstanding the Ecclesiastick Law to the contrary,
" or Vow; and that to say otherwise, were to con-
" demn Marriage; and that all People may marry
" who do not feel that they have the Gift of Chastity,
" altho' they have vowed to observe it; let him be
" *Anathema*: since God does not deny it to such as
" rightly ask it, nor suffers us to be tempted above
" our Strength.

THE best way of speaking to this Canon, I take to be a just Relation of the allowed Practice of that Church in this Point ; for allowed Practice shews more the Conceptions of the Heart, than do the studied Expressions of a Sett of Men, that would ^w be like Angels, and give Thanks to God, that they are not like the rest of their Fellow-Creatures. Some Reflections as to the reasonable Part, will complete, I hope, a just Consideration of the Weight which this Canon ought to bear, with an unbiass'd Mind. If any regard may be had to *Spelman's* ^x *Councils*, (and they are much esteemed by all learned Men) we find many Instances of the Marriages of the Clergy. He tells us, P. 443. that all the Clergy were married, except the Monks of *Glastenbury* and *Abingdon*. Pag. 491. he tells us, that King *Alferus* ejected the Monks, and brought in married Clergy into the Cathedrals. The Author of *The Clergyman's Vade-Mecum* ^y says, that to the Reign of King *Edgar*, and the Presidence of *Dunstan* in the Archiepiscopal Chair, 'tis certain that even those of the Clergy who lived in Monasteries, had their Wives cohabiting with them. I have given Instances elsewhere of Monks Marriages allowed of, and I might add more both of Monks and Nuns, but I refer the Reader to Cardinal *Cajetan*, upon the *Sum of St. Thomas Aquinas*, ^z who tells us of a King of *Arragonia*, that was dispensed with to marry after having been a professed Monk ; and of one *Constantia*, Daughter of a King named *Roger*, who had been a professed Nun, and

^w These are the Words of St. *Udalricus*, Bishop of *Augsburg*, upon this Subject ; *De Cælibatu Clericorum, in Fasciculo rerum expetendarum & fugiendarum : ab Orthuino Gratio. Ann. 1535. Luke xviii. 11.*

^x *Spelman. Concil. Tom. 1. A.D. 964.*

^y *Clergyman's Vade-Mecum, Tom. 2. Pref. p. 113.*

^z *Videmus quod Imperator qui ungitur, benedicitur, & sanctificatur non solum privatur imperio ; sed sic privatur, ut non remaneat Imperator. Quod si hæc potest Ecclesia in Imperatore Uncto, Benedicto, & Sanctificato, quanto magis in solum Benedicto ? Cajetan. in 22. D. Tho. qu. 88. art. 11.*

and became the Wife of *Henry VI.* And he pleads that the Pope can give Dispensation for such, in this manner : “ We see, *says he*, that an Emperor who “ has been anointed, blessed, and sanctified, has not “ only been deprived of his Empire, but has been so “ deprived, that he remains no longer an Emperor : “ If the Church can do this with an Emperor, anoint- “ ed, blessed, and sanctified ; with how much more “ Reason may she do it with a Monk, that has been “ only blessed ? ” so far *Cajetan.* If they object, that this does not reach to the breaking of the Vows that the Monks or Nuns are supposed to have made ; I answer, first, that the Nature of their Station being now quitted, includes that : and secondly, if it did not, that their Divines teach and define a Vow to be *Promissio deliberatè Deo facta de meliori bono, i. e.* a Promise deliberately made to God of some greater Good ; so defines *St. Tho. 22æ. qu. 78. a. 1. & 2. St. Antoninus, part. 2. tit. 11. c. 2. St. Bonaventure, in 4. Sent. d. 38. a. 1. q. 1. Navarr. c. 12. n. 14. &c.* And it becomes incumbent on them, considering the Weakness of the generality of Men, and the many grievous Sins that are committed, in consequence of such Multitudes, who with more Zeal than Deliberation put themselves under these Vows, to prove that Vows are for a greater Good : I mean of the Particulars ; for there is no question but the sweet Effects of the Estates and Moneys following these pious Votaries, may be of greater service to their Church, than now and then an Oblation from a Mistress or Master of a Family might be : And I suppose Divines, when they speak of a greater Good, mean Good considered as it relates to the Author of Goodness, and the Salvation of Souls ; not as it is effective of Wealth, or indulging of Softness to third Persons. And if a Vow be not a Vow, but when it is for the greater Good of the Particulars, nor binding, when it shews or rather confines to a wicked way of secret Lewdness ; I am apt to think, that many of those

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pious Foundations should be thinner of Inhabitants, or have more aged ones in them than many have. Besides, for a Thing to be Matter of a Vow, 'tis requir'd that it be in the Power of the Votant, that it be neither morally nor naturally impossible; and finally, that it be about a Work morally good, because an indifferent Work cannot be Matter of a Vow, and would make the Vow vain and unprofitable: So teaches *Laymannus*^a out of *St. Thomas*, 22æ. qu. 88. a. 1. And are all the Obligations of the State that some Monks take upon them, with an infinity of Precepts of Obedience from their Lordly Masters, besides those which they knew before annexed to their State of Life, in their own Power to comply with? are they possible? are they about Things morally good? or rather, about Things at best but indifferent; whereby they are ensnared, and drawn in to feel the weight of a Superior, whose haughty Carriage they disliked, or whom at the Elections they did not vote for, or whose insidious Ways and ambitious private Intrigues they would not come into? *Laymannus*^b goes on, *Quivis rectè & laudabiliter votum suum commutare potest in aliud opus quod manifestò melius & Deo gratius est; i. e.* "Every one may rightly and commendably change his own Vow into some Work, which is manifestly better and more pleasing to God:" And are there not manifestly many better Works, than those which these unhappy People see themselves enslaved to, with hazard to their Souls, under a smoaky Pretence of Religion? *Sanchez* tells us, when there is a Doubt about the Matter of a Vow, whether it be Good or Evil; that then there is no Obligation: I suppose, because a Man cannot act under a Doubt of offending God, when it is so strong, that he reasonably can no ways remove it. And are there not many Doubts about Matters which their Vows unavoidably involve them in?

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^a *Layman. Sum. Theolog. L. 4. tr. 4. c. 1. n. 1, &c. 4, &c. 8, &c.*

^b *Id. ibid. n. 4.*

IF these People were to resume the Liberty which most of them ignorantly parted with, (and, *incogniti nulla est voluntas*, is a Maxim in all Laws) their Marriage would either be of itself unlawful, or unlawful because forbidden: If it were a Thing of itself unlawful, all the Dispensations in the World could not make it lawful; and we find the Church of Rome has dispensed with several: If it be only unlawful because forbidden, then the Question will be, Who forbid it? what Authority had he so to do? whether his Prohibition be received as an obligatory Law? by whom was it received? has it not gone into disuse, by a contrary Prescription of forty Years? whether the Prohibition was not ill grounded at first? For *Gerson* (the great^c Chancellor of *Paris*) held, that nothing could be decreed or commanded by any human or Ecclesiastical Law, under Guilt of Sin to be incurr'd, which was not commanded by some Divine Law; and many other Divines are of his Opinion. And if it be so, what will become of an Ecclesiastick Law forbidding Marriage? where does the Scripture forbid it? or rather, does it not speak the contrary, when it says, *Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, having their Conscience seared with a hot Iron, forbidding to marry, &c.*? The Sense of this is stronger in the Greek than it appears in *English*, because those Words, *having their Conscience seared, and forbidding to marry*, agree with Devils, q. d. Devils having their Conscience seared, which Devils forbid Marriage, and command to abstain from Meats, which God hath created to be received with Thanksgiving of them which believe and know the Truth. For every Creature is good, and nothing to be refused, if it be received with Thanksgiving, 1 Tim. iv. 1,—4. The Romish Vulgate here exactly agrees with

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^c *Gerson ex Veron. Reg. Fid. §. 6. de legum Humanarum obligatione in Conscientiâ.*

the *Greek*; and consequently, the making an Ecclesiastick Law in these latter Times forbidding Marriage, (which was never heard of in the primitive Ages of the Church) must be the fulfilling of what *St. Paul* told us the Spirit spoke, and that the *forbidding of Marriage is the Doctrine of Devils*.

IN the Year 1561. there was a National Assembly of *French* Bishops, with the King and Cardinal of *Lorraine*: In this Assembly or Synod, the Bishops presented a Petition to the King, in which “ they most humbly begg’d, that his Majesty would, by his Ambassador at *Rome*, sollicite the Pope to allow the Clergy of his Kingdom to marry, and the Communion under both Kinds, particularly, to all his Subjects, as it was practised in the primitive Church.” So far was the *French* Clergy, at that Time, from thinking Marriage unlawful in the Clergy. See *Du Pin Confer. of Poissy*.

BUT I would not have the Reader think that I any ways condemn a single State; on the contrary, I think with *St. Paul*, ^d that *he does better who does not marry*, but yet that every one has a proper Gift of God, one after this manner, and another after that: and that to avoid Fornication (and all Uncleaness) it were better not to make a Law against every Man having his own Wife, and every Woman having her own Husband.

VERON goes on, upon such Laws not being obligatory in Conscience, and out of the *Confessio Deviorum* (some of the Protestant Confessions of Faith) he affirms ^e these following Articles not to be heretical; Art. 24. *Rejicimus inventiones humanas quæ imponunt jugum Conscientiis: i. e.* “ We reject human Inventions, “ which impose a Yoke upon Consciences.” Art. 33. *Excludimus omnes inventiones humanas & omnes leges quibus quis vellet ligare Conscientias, i. e.* “ We exclude all human Inventions, and all Laws by which “ any

^d 1 Cor. vii. 2, &c.

^e *Veron. ubi sup.*

“ any one would bind Consciences.” Art. 27. *Confess. Augustan.* ^f He goes on out of them, “ The Romanists place under the New Testament a Sin in eating of certain Meats, in not keeping of certain Days, in wearing a certain sort of Apparel, and such like Things: From whence come those Burdens, that certain Meats pollute the Conscience, that to omit the Canonical Hours is a mortal Sin? Whence have Bishops a Right to impose these Traditions on Churches, for the burdening of Consciences, &c.?” He proves these not to be heretical, because Pope Pius’s Creed says nothing that makes them so; nor did the Bishops assembled in Trent-Council determine any thing in this Matter, tho’ they knew these Assertions of the Protestant Confessions, and that they were Points rejected by them. If therefore it be not Heresy to hold these Articles, it cannot be Heresy to think that the Law of the Church of Rome, which forbids Marriage to their Clergy and Regulars, was ill grounded; that is, owing to the Inventions of Men; that it imposes a Yoke upon Consciences, and that it commands, under Guilt of grievous Sin, what is not commanded by any Divine Law. And then, for young People in a Northern Climate to make Vows of Chastity at sixteen Years of Age, and such Vows as they do not know whether in riper Years they shall be able to fulfil, must be dangerous, if not wicked: and whatever these Vows may be to People in hot Countries, who are ripe at twelve or fourteen, they cannot be justified in those that are not so till twice that number of Years; for both Reason and Canon Law assure us, that there can be no Will about what there is no Knowledge of, *incogniti nulla est voluntas*. Besides, tho’ our blessed

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Saviour,

^f *Confess. Augustan.* Collocant Romanenses in Novo Testamento peccatum in cibis, in diebus, in vestitu, & similibus rebus: Hinc sanè illa onera quod certi cibi polluant Conscientiam, quod horas Canonicas omittere sit mortale peccatum. Unde habent jus Episcopi has traditiones imponendi Ecclesiis ad gravandas Conscientias? &c. Inter Art. abus. Art. 7. De potest. Eccles. circ. med. Edit. Lipsiæ, An. 1698.

Saviour, *Matt. xix. 21.* advised the young Man, if he would be perfect, to sell what he had and follow him; yet he never advised him, or once mentioned to him the making of Vows; which certainly he had done, if those Works are the most perfect that are influenced by prior Vows, as the School-Divines of the *Romish* Church teach. The Example of *St. Gregory* the Great, who gave Absolution and ^e all Communion to a Monk called *Venantius*, (who had returned to the World) without obliging him to go back to his Monastick State, or giving him any Dispensation; and *St. Augustin's* Doctrine, that Marriage has a Prescription against Vows of Chastity; are undeniable Proofs, of the Sentiments of those Ages that immediately preceeded the Introduction of Popery. And these Testimonies are looked upon to be genuine, by the great Master of Monks, ^h *St. Bernard*.

THIS might suffice, but because there is a Book come out lately, that defies the World to shew that ever any Priest, after Orders received, was allowed to marry, I go to some other Particulars: And first, I will shew that Priests were allowed to marry; and afterwards, that Bishops also were allowed to do so, after Episcopal Orders received, and to beget Children. As to the former, I hope he will allow the Civil Law to be an irresistible Evidence of it: there the Emperor declares ⁱ the Point in these Words; *Consuetudo quæ in præsentî obtinet, iis quibus matrimonio conjungi in animo est concedit ut antequam uxores duxerint sacerdotes fieri possint; & deinde biennium ad perficiendam voluntatem jungi matrimonio volenti præstituit, &c. i. e.*
 “ The Custom which is at present, grants to those who
 “ have a mind to be married, that they may be first
 “ made Priests, and then afterwards have two Years
 “ allow-

^e *Omnem Communionem.*

^h *St. Bernard. de Præcept. & Dispensat. edit. opt. c. 17. edit. vet.*

^c 21.

ⁱ *Leo Imperat. Philosoph. in Novellâ, Consti. 3. tertiâ.*

“ allowed them to consider whether they will marry
 “ or no, &c.” I hope this Writer will allow the Bo-
 dy of the Laws, of almost all Nations, to be an authen-
 tick Testimony, that there was a Custom for Priests to
 marry after having received Holy Orders; that a Cus-
 tom proceeds *ex frequentatis actibus*, from repeated
 Facts; that a Custom which does not contain any thing
 against the Law of God, has the Force of a Law:
 Therefore, I hope he will now grant that Priests Mar-
 riage, after receiving Holy Orders, has been both done
 and allowed of. To give other Instances, and pass by
 that of a Curate in the Diocese of *Châlons* related by
Fleury^k, I would desire him to read Cardinal *Palla-*
vicini’s^l *History of the Council of Trent*, than which
 nothing can be more favourable to the Bishop of Rome,
 and *Romish* Rights. In the XIIth Book, ch. 8. n. 1.
 he tells us, “ That Pope *Paul* granted to his three
 “ *Nuntio*’s in Germany, Power to dispense with Priests
 “ that they might marry; which was before permit-
 “ ted them by the *Interim* of *Charles V.*” And the
 same Cardinal tells us,^m “ That the Cardinal of *Lor-*
 “ *rain*, before he departed from *Trent*, wrote to the
 “ King of *France* a short Letter, dated the 18th of
 “ *March*, Anno 1563. in which he told him, *That*
 “ *the Divines had disputed of Matrimony with a great*
 “ *deal of Learning, and great Variety of Opinions;*
 “ *and whereas they had agreed, that it was lawful for*
 “ *the Pope to dispense with a Priest to marry, it was*
 “ *credible that such a Dispensation would be granted*
 “ *to Cardinal Bourbon, a Priest*”ⁿ.

As for the noted Story of *Paphnutius*, in the first
 General Council of *Nice*, who dissuaded the Fathers
 there from separating the married Clergy from their

Q 4

Wives,

^k A Curate publicly married in the Diocese of *Châlons*,
 related by *Fleury*, *Hist. L.* 54. n. 20. He was married in the
 Presence of his Parishioners, by the Consent of Parents, to
 one *Grimmo*.

^l *Pallavicini Hist. Trid. Lib. 12. c. 8. n. 1.*

^m *Id. ibid. Lib. 10. c. 17. n. 5.* ⁿ *Id. ib. L. 20. c. 9. n. 2.*

Wives, for that Marriage was honourable in every Body; ° that such an heavy Yoke should not be laid on the Necks of such as had received Holy Orders, lest by striving to purify the Church to too great a degree, it might fall into too great Inconveniencies; that all could not bear such austere Discipline, and that a Man's cohabiting with his lawful Wife was Chastity; as for this Story, I say, *Natalis Alexander*, besides other learned Men, hold it to be a very genuine Relation^p. And *Natalis Alexander*, to me, is of greater Authority than either *Baronius* or *Bellarmin*, who deny it; because if an Historian is not to be credited in any thing, by reason of his being mistaken in some Things, there will be no Faith to be given to any History whatsoever, as *Natalis* observes. He grants, that *Socrates*^q was inclin'd to the *Novatian* Heresy; that he err'd about *Easter*, and *Lent*, and concerning *Saturday* not fasted at *Rome*; but that these Mistakes ought not to prejudice him in other Things: And as to *Sozomenes*, who has the same Passage, tho' *St. Gregory*^r the Great says, that the Church of *Rome* does not receive his History, *ejus Historiam sedes Apostolica recipere recusat quoniam multa mentitur*: Yet he affirms that *St. Gregory*, in saying so, meant only the Story that was in it of one *Eudoxius*, who invaded the See of *Constantinople*; that *St. Gregory* condemns him for too much extolling *Theodorus Mopsuestenus*; and that if he had erred in the History of *Paphnutius*, the Pope would not have fail'd to have taken notice of it, being a Thing that would have notoriously imposed upon the first General Council, had it been false. After the Letter of *Photius* Patriarch of *Constantinople*, I shall give the Reader the Story in *Fleury's* own Words.

BESIDES,

° *Socrates Hist. Græc. L. 1. c. 11. Lat. Vers. ca. 8.*

^p *Natal. Alexand. Sec. 4. Dissertat. 19. Fleury, L. 11. n. 17. Tom. 3. p. 125.*

^q *Socrates, Lib. 5. c. 21.*

^r *S. Gregor. M. lib. 6. Epist. Indict. 15. Ep. 195.*

BESIDES, in the 49th Epistle of ^s St. *Cyprian* to *Cornelius*, St. *Cyprian* objects to *Novatus*, a Priest then at *Rome*, his procuring Abortion to his Wife, but not that he had married a Wife; which, if it had been a Thing at that Time unlawful, he certainly had done.

To conclude this Matter of the Marriage of Priests after Orders received, I shall only inform the Reader, that the *Romish* Church, by carrying this Point so high, has so alarmed the *Greek* Church, that it is become one of the Reasons why they will not communicate with the *Latin* Church. *Photius*, expresses this among other Things, in his ^t Circular Letter to the Patriarch of *Alexandria*, and the other Patriarchs of the East, where he speaks thus: “ Heresies seemed to be extinct, and
“ the Faith spread itself thro’ this Imperial Town
“ upon Infidel Nations; the *Armenians* had quitted
“ the Heresy of the *Jacobites*, to unite themselves to
“ the Church: the *Bulgarians*, a barbarous Nation,
“ and Enemy to *Jesus Christ*, had renounced their
“ Pagan Superstitions, to embrace the Faith: But two
“ Years were not pass’d after their Conversion, when
“ Men coming out of the Darkness of the West, ravag-
“ ed these new Plants, and corrupted in them the
“ Purity of their Faith by their Errors From
“ thence departing from the high Road, and follow-
“ ing the Errors of *Manes*, they detest Priests engaged
“ in a lawful Marriage; they are those, among whom
“ we see several Women become Wives without Hus-
“ bands, and several Children without knowing who
“ are their Fathers When this News came to our
“ Ears, our Bowels were moved like those of a Father,
“ who saw his Children torn to pieces by wild Beasts;
“ and we gave our selves no Repose, till we had disa-
“ bused them. Nevertheless, we have condemned in
“ Council these Ministers of Antichrist, these publick
“ Cor-

^s *Ex Natal. Alexand. Dissertat. 19. Sæc. 4. Propos. 3.*

^t The Circular Letter of *Photius*, Patriarch of *Constantinople*.
Fleury, Lib. 50. n. 56. tom. 11. p. 132, &c.

“ Corruptors; in renewing the Condemnations ^v of the
 “ Apostles and Councils, which they have incur’d.
 “ For the 64th Canon bears Deposition against Cler-
 “ gymen who fast either upon *Saturdays* or *Sundays*,
 “ and Excommunication against Laymen; and the
 “ 55th Canon of the sixth Council, renews it against the
 “ *Romans*. The 4th Canon of the Council of *Gangra*,
 “ pronounces *Anathema* against those who reject mar-
 “ ried Priests; and the 6th Council, renews it against
 “ the *Romans*. We believed, Brethren, that we ought
 “ to acquaint you of all these Things, according to
 “ the ancient Custom of the Church: We beg of you
 “ to concur in the Condemnation of these wicked Ar-
 “ ticles, and to send hither your Legates to represent
 “ your Persons, &c.” So wrote *Photius*. The Con-
 demnations of the Apostles and Councils which he
 speaks of, refer us to the Apostolical Canons, the Code
 of the Universal Church, and the Decree made in the
 first General Council of *Nice*; which is thus related by
Fleury: “ In the Council of *Nice*, no new Law was
 “ made in this Point of the Celibacy of Priests; but it
 “ was decreed, upon the Advice of *Paphnutius*, that
 “ every Church should keep to its own Customs and
 “ Liberty.” Then he observes, that in the East this
 Law was voluntarily observed even by Bishops, so that
 several of them had Children by their lawful Wives,
 during their Episcopacy: which is the second Point
 that I assert on this Subject. *Fleury’s* Words are,
Toute le Concile suivit son avis, (de Paphnuce) & on
ne fit point sur ce sujet de loi Nouvelle; c’est-a-dire que
chaque Eglise demeura dans son usage, & sa liberte.
. . . . Qu’en Orient tous observoient cette regle; mais vo-
lontairement sans y être obligez par aucune loi, non pas
même les Evêques; en sorte que plusieurs avoient eu
des

^v See under the 2^d Article of this Book, the Canons of the
 Apostles, the Code of the Universal Church, and the Canon
 of the Council of *Gangra*.

^u *Fleury*, Lib. 11. n. 17. tom. 3. p. 125. d. 126.

des Enfants de leurs femmes legitimes pendant leur episcopat. Socrates tells us, that some of the illustrious Priests and Bishops in the East abstained from Wives, without any Law obliging them so to do: And that many of them begat Children of their Wives, after they were Bishops. *Socrates Hist. L. 5. c. 21.* This is still more confirmed out of the Acts of the Council of Chalcedon, Act. 11^{me}. For when Stephen and Bassian (two Bishops) were sentenced to be deposed; 'tis said, that the Bishops of Asia flung themselves upon the Ground, and cried out: *Have Pity upon us and our Children. If you ordain a new Bishop of Ephesus, the People will rise and kill us and our Children.* Now 'tis strangely forcing the Sense, to think these Bishops had not Wives and young Children; for if some had been Widowers, 'tis much that all the Bishops of a large Country should be so: and if some few only had Children, 'tis not to be supposed, unless they were married Men, that all had: Besides, they must have been young Children too, for they might have disposed of the grown up, and some few they might have had before they were Bishops, without fearing the Insults of a Mob. J. F. Mayer has written a Treatise *De Episcopis, i. e. Of Bishops Wives.* St. Epiphanius calls them *ιεπισκοι*. I hope this may suffice, to shew the Practice and Doctrine of the primitive Ages, as well as that of the Eastern Countries; and that it was both lawful and customary for Bishops to marry, and cohabit with their Wives, as well as for Priests.

CAN. X. " If any one shall say, That a Con-
" jugal State is preferable to a State of Virginity or
" Celibacy, and that it is not better and more blessed
" to remain in Virginity or Celibacy than to marry,
" let him be *Anathema*.

IF this Council had made this Canon only for a State of Virginity, and in regard purely to Freedom from the Cares of this World, I believe all the World would unanimously consent to the Theory of it: but as it includes every one that is not married, it gives
too

too much room for the Enemies of that Church to think they vilify Marriage; and besides forbidding of it to the Clergy, make it even inferior to an unhappy Sett of Men, who favour nothing but Liberty and Licentiousness, under the Cover of Celibacy. And if it be so mean, as not to be preferable to a State of Celibacy in such Men, what a wretched Sacrament must this be? and how contrary to the Apostle, 1 Cor. vii. 2. and 1 Tim. iv. 1, 2. Heb. xiii. 4.

CAN. XI. " If any one shall say, That the Prohibition of the Solemnity of Marriages at certain Times of the Year, is a tyrannical Superstition, proceeding from the Superstition of Heathens, or shall condemn Benedictions, and other Ceremonies which the Church uses in them, let him be *Anathema*.

By this, a Man must be cursed, if he shall think that the Ring may be as well put on the Ring-Finger at first, as to be dropp'd on it after it has been on every Finger successively from the Thumb, till it come to that Finger! In short, the disliking of Blessings of inanimate Things, as Rings, Sprinkling with Water, &c. are they enough to bring a Curse? 'Tis admirable that such unwarrantable Ceremonies, should be attended with such dreadful Imprecations in a Christian Church!

CAN. XII. " If any one shall say, that Matrimonial Causes do not belong to Ecclesiastical Judges, let him be *Anathema*.

FOR Matrimonial Causes to belong to the spiritual Court, is no new Thing: It has been determined by their Canon Law formerly so, *Cap. tuam de Ordin. cognat. Cap. causam qui filii sint legitimi*; but it is new to make the transferring of Causes into the spiritual Court, a Term of Communion. In *France* these Causes are tried by their Parliaments: and F. Rudefind says, (as has been taken notice of) that the *English* have the same Privileges which the *French* have: can't we then be saved, if we say that such Causes belong, especially at the *Dernier resort*, to our Parliaments? But as the Bishop of Rome, by the Wiles of Confession, knows

knows the Consciences of Particulars ; by this dreadful Curse he is to be informed of all the Alliances of Families ; and by this *Decree*, like that of *Cæsar Augustus*, ^w *all the World is to be enrolled in his Books.*

IN the Decree for *Reformation of Marriage*, this Council ^x curses all those who say, That clandestine Weddings (*i. e.* when a Man and a Woman took one another's Word for it) were not valid Marriage. To mend the Matter however for Time to come, and to let the World know what great Power that Church has over this pitifully oppressed Sacrament, it decrees all Marriages null and void, that are not made for Time to come before the Parish Priest. In consequence of which, their being no Parish Priest in *England* among the *Roman* Catholicks, all their Children should be Bastards : And because they teach there is no Ordination in the Church of *England*, all, whose Parents have been married by the Church of *England*, should be illegitimate. This is pretty Doctrine to reduce this Nation under the *Roman* Yoke by, at the Expence of so many illustrious Families, and virtuous and noble Ladies, that are in this Island !

THE Controversial Points between us and the *Romanists* touching Matrimony, being thus look'd into ; I must entreat the Batchelor Reader to observe something in Practice concerning this Matter. The primitive Christians, 'tis certain, notwithstanding their great Disengagement from Things of this World, were yet for the most part married : the Celibacy of the Pagans was odious to them ; nay, it had been frequently forbidden under severe Penalties, by the Laws of the *Roman* State. *Julius Cæsar* and *Augustus* ^y made Laws to that End, which in *Tiberius's* Reign were desired to be moderated : And before them, the *Censors* decreed a particular Tribute to be laid on such as arrived to old Age in Celibacy : and *Festus* recounts the Payment

^w *Luke* ii. 1.

^x *Concil. Trident. Sess. 24. cap. 1. de Reformat. Matrimon.*

^y *Tacit. Lib. 3. Ann. Justus Lipsius in Tac. lib. Ann. 3. p. 45.*

Payment of such Money, when he says; *Uxorium pendisse dici, qui quod uxorem non habuerit, æ populo dedit.* Horace prays, in his way, for the Increase of the Roman People by Marriage, and for the good Success of the Laws made in favour of Marriage; he addresses himself in these Words:

*Diva producas sobolem; patrumque
Prosperes decreta super jugandis
Fœminis, prolisque novæ, feraci
Lege Maritâ^z.*

THE primitive Christians went in this Point quite counter to the Heathens Practice: They preferred Marriage to Celibacy, because the latter seemed grounded on nothing but private Ease and Licentiousness. M. *Fleury*, a Priest,^a and Confessor to the French King, confesses all this of the primitive Christians, in his Treatise of their Behaviour. The Christians indeed had many Reasons for setting a great Value upon Marriage; for our blessed Saviour sanctified it with his Presence, and wrought his first Miracle in favour of it, *John ii.* and St. Paul extols the Excellency of it, in comparing it to the Union betwixt Christ and the Church, *Ephes. v. 25, 32.* He says again, *that Marriage is honourable in all, and the Bed undefiled, Heb. xiii. 4.*

AND tho' the Heathen Princes bore a jealous Eye towards the Marriages of the Great, and the generality of the Roman People were averse to wedding, notwithstanding the Laws that were made both to command and reward it, (as we find in *Tacitus, Nec ideo conjugia & educationes Liberum frequentabantur, i. e.* "notwithstanding the Laws against Celibacy, and the " *Præmia* assigned to those that were married, the generality were unmarried:") Yet Christians, who loved neither the unlawful Ease nor Pleasure on which Celibacy was grounded, nor did aspire to any worldly Gran-

^z *Har. Carm. Secul.*

^a *Fleury Mæurs des Chrêtiens.*

Grandeur, which founded the Jealousy of the Prince; were equally free from the Licentiousness of the one, and from being obnoxious to the other: As they had given their own Names and selves to *Christ*, He was the only *Prize* they sought for *in running the Race*; and as He had advised them to *search the Scriptures*, for they are they which testify of him, *John* v. 39. they, in reading of the same, besides the Testimonies they had learnt therein of Him, observed many Points of necessary Morality, which they transcribed into their new Life and Law; among which was this particularly, first, of marrying, and then of not marrying any *Sons or Daughters of the Lands that were Strangers* to their Religion; whether Infidels, Hereticks, or Impostors: They knew the Difference was wide betwixt hugging a Jewel and a Viper in their Bosoms; they had read how King *Solomon's* Son ^b had lost ten Parts in twelve of his Kingdom, thro' such forbidden Engagements: and what was yet worse, had been brought by such Matches to leave the true Religion for the Worshipping of Idols: They knew the Danger of having their Principles envenom'd, and render'd poisonous to their Offspring; and of placing one Head of a Family, from whom, as from a Fountain, might flow pestilential Streams into many future Generations: They were perswaded that Vows of Virginity and Celibacy were Novelties in the Church, for they were not known in the Year 353. after Christ, as ^c *Fleury* and ^d *Blackmore* observe; and a Monastick State was even contemn'd at *Rome*, and regarded as an Innovation in Church Discipline, in the Year of our Lord 341. as the said ^e *Fleury* confesses. So that they conceived it an incumbent Duty, to postpone all Inclinations to the doing of good in their own Generations, and the benefiting of Posterity by good Doctrine and whole-

^b *1 Kings* xi. 31.

^c *Fleury ex Athanasio ad Dracontium*, Lib. 13. n. 2.

^d *Blackmore ex eodem Ecclesie primit. notit.* Vol. 1. p. 198.

^e Lib. 12. n. 20. *post med.*

wholesome Examples, which they strove to deliver in untainted Channels, and undefiled Rivulets.

THEIR Study was the Simplicity of the Golden Age, neither to add, nor diminish of any thing they had received; but to impart that to their Offspring which had been committed to them, without Error in Doctrine or Duplicity in Dealing: They laboured, with the industrious Bee, to bring home to their own Comb Honey, extracted from the most poisonous Flowers and Plants, and with such to feed their little Families: but they never brought Strangers in to taste their cabin'd up Treasures; *Sancta sanctis* was their Maxim; they never gave holy Things to Dogs, nor suffered any artful Composition, or spurious Extract to come near their Hives, however beautiful in Appearance they had been wrought up by other volatile Insects: they knew that *Satan himself is often transformed into an Angel of Light*; and that false Apostles and deceitful Workers, frequently transform themselves into the Apostles of Christ^f. They knew if the Cause was put, the Effect must follow; and that if the Meal was poisoned in the Batch, it could not yield wholesome Loaves of Bread: therefore they took Care in time that their little Ones should be fed with nothing but genuine Food, such as had nourished their Forefathers and themselves.

As Bees and Wasps can never make an Alliance together, so neither can an orthodox Christian with the heterodox; tho' as to the outward Show they may not be much unlike one another, and the more glittering Colour and bigger Looks may be on the side of the Wasp: but 'tis not Show in Wasps that will make Honey, or outward Ostentation in weighty Matters, that will satisfy Reason, or keep the Soul from Errors and Dangers. Wasps are mortal Enemies to Bees, they are Robbers and Pirates to all their Labours; and what Wasps are to them, such are heterodox In-

mates

^f 2 Cor. xi. 13, 14.

mates to true Christians ; they will spoil, or carry away the Fruit of all their Years Work to a Generation of Vipers.

WHAT was the Practice of the primitive Christians in this Point, ought to be ours in the same ; since our blessed *Reformation* in *England*, is nothing but an Appeal to their Belief and Practice, and was established by their Canons or Rules. To encourage us to follow such happy Footsteps, I shall endeavour to shew, 1st, That it is against the Law of Nature for Protestants to marry Persons of opposite Principles : 2^{dly}, That it is against the revealed Law of God ; and, 3^{dly}, Against the Laws of the whole Catholick Church. To evince the Truth of which Assertions more clearly, I shall take these three Parts severally, and first shew how it is against the Law of Nature.

BY the Law of Nature, every Man is taught to seek his own Welfare, and to be studious to avoid all Dangers that may threaten the Ruin of his Body, and much more those that attack the Salvation of his Soul : Now nothing bespeaks more Attacks upon the Salvation of the latter, than an intimate Conversation with a Person that is an Enemy to God's Truth, and opinionated in Principles of Error and Falshood. We have too many Instances of the Weakness of human Reason, and all the Efforts of Resolution, when they are assaulted by what we love, and are familiarly acquainted with : when Love has once fired the Breast, and Familiarity encreased the Flame, Reason and Understanding generally are led on, as Slaves in Fetters, only to increase the Pomp of the Will's Triumph. 'Tis a Principle in Politicks, if a Man is not to be fathomed, to learn what Company he most frequents, for such is the Man, unless Circumstances put him under Restraint. *He that toucheth Pitch, said the Son of Sirach, shall be defiled therewith*, Ecclus. xiii. 1. And Almighty God speaketh in the Book of *Proverbs*, xiii. 20. *He that walketh with wise Men, shall be wise ; but*

a Companion of Fools shall be destroyed ; and St. Paul says expressly, Evil Communications corrupt good Manners, 1 Cor. xv. 33.

THE Law of Nature thus bespeaking itself in our own Hearts, and in the daily Examples that we lament to see before us, (the Truth of which is also confirmed by the Word of God) were sufficient to make good the first Part of my Assertion. But if to this we add, that by such Weddings, the Prospects of Happiness that are aimed at, degenerate into certain and woful Presages of Unhappiness, which 'tis the Study of human Nature to avoid, my Assertion will be still more evident : For to expect an Union of Minds, where there is a total Disagreement in Thoughts of the highest Concern, (to say nothing of the blind Fury and outrageous Zeal this sort of dissenting Persons are possessed with) is belying one's own Sense of Things, and has an Air of Distraction. Yet 'tis plain, that without such an Union of Minds, there cannot be the Happiness proposed : Besides, if Vengeance follows the Breach of Oaths, and is to be dreaded ; when is there more Reason to fear it, than where the Vows and Oaths made in this solemn Covenant, of *loving, cherishing, and honouring each other, and of the Wife's obeying her Husband till Death parts them*, become impossible, insignificant, and declarative of what never can be, and therefore repugnant to Truth, and rather Crimes of premeditated Perjury, than Promises of Love ? Who can love one that is bitterly averse to that Thing which the other loves above all Things ? and we ought to love our Religion above all Things : How can any one cherish and make much of another, that he knows or believes associates himself to the Father of Lies ? and one Side is apt to believe so of another ; or, How can any one honour another, whom he really believes is false to his Faith and Religion, if he does not believe him to be eternally damned ? yet one Religion teaches such a Belief : Or can any one pay Honour and Deference to another, that

that professes publicly, and by taking the Sacrament, such a Religion, and yet does not believe according to that Religion? The End of Marriage is, to be one in Mind as well as in Body; and for *Conjuges* of such violently opposite Perswasions, to enter into such a solemn Contract, is to enter into a perpetual State of Discord, which will make ever two, what should be always one. And what a direful Influence may such foreseen Perjuries have, when God is mocked, and the Dictates of Nature are over-ruled, for the Gratification of an importunate Appetite?

BUT if there was no Danger of the Soul of the orthodox Party, no Fear of Vengeance for Perjury committed, no ill Presages, foreboding an ill End of such Antichristian Covenants; yet the Care of Posterity, and the Love of our Children, by the very Instinct of Nature, should prevent them. Parents are obliged to take the best Care of their Children that they can: they must do to them, what they would desire to have done to themselves, were they again to pass thro' that feeble and tender State: Not to do this, is an heinous Instance of Cruelty against the Law of Nature, which is in force among all the other Tribes of Animals^{*}. But, alas! how can this be done? The orthodox Party knows what he would have done to himself; and would have his Children to know what Path to walk in, to distinguish Safety from Dangers, Advantages from Disadvantages, Good from Evil: He is sensible, that the World is not easily known by Persons of adult Abilities; and that when they become tolerably acquainted with it, they find Things in it so intricate, dubious, and difficult, that it is many times hard for them to resolve what Measures are fittest to be taken: but that they who are not, or but lately past their Childhood, cannot be supposed to have any Extent of Knowledge, or to be any thing else, if they are left to themselves, but a Prey to the Villain who first seizes upon them. Instead of Judgment and Experience, we

R 2

find

^{*} *Wollaston, Relig. of Nature, p. 161.*

find commonly in Youth such Things as are remotest from them, childish Appetites, irregular Passions, peevish and obstinate Humours, which require to be subdued, and taught to give way to wholesome Counsels: and then, young People are not only obnoxious to their own Humours and Follies, but also to those of their Companions; they are apt to hearken to them, and to imitate one another's Misconduct; and thus Folly mingles with Folly, and increases prodigiously. There is no Remedy for all this, but for the Judgment of the Parents to interpose, preside, and guide them: But how can this be done? The Judgment of Parents varies, in the Case proposed, as much as black and white; one will interpose for the promoting of what he judges to be right, and will preside in the promoting of true Christian Principles: He will supply the want of his Children's Experience by imparting to them his own; and will furnish them with such Guides, thro' the Assistance of the Word of God, and the Hopes of future Rewards, as will make the Way clear, or with Custom easy and delightful: The other is for opposite Sentiments, for promoting Preventions for Knowledge, Traditions of Men for the Word of God, false Teachers for true Guides, by which Children may be lead into Hopes of the fantastical Joys of the Elysian Fields, instead of solid Hopes of future Bliss: What Remedy is there for this Necessity, but an impious one, *viz.* to sacrifice one half of the Offspring to *Moloch*, that the other may have liberty to go to Heaven; which, in other Words, is to agree upon such Wedlock, that the Males shall go with the Man, and the Females with the Woman.

THUS instead of an intimate Union, an interchange of Affections, and Conspiracy both of Counsels and Measures; instead of the Qualities and Abilities of the one Sex being fitted and as it were tallied to the Wants of the other: there are two separate Heads seated in one Family, and two Parties perpetually main-

maintained, each to carry on their several Attachments ; to say nothing of Allies brought in to support each other in the Ground they have gained. And if the Observation be true, that there is no dependence on Leagues and Covenants where there is a mutual aspiring to Power, according to that,

*Nulla fides Regni sociis, omnisque potestas
Impatiens Consortis erit.* ———

Luc. Pharfal. l. 1. *Amstel.* 1631. 12°. p.13.

What a Sea of Troubles must this Contention roll into the married State, and how high will the Tide run, as often as the Salvation of themselves and their Family come under Consideration? what Storms must arise when the Wind blows from this Corner?

To avoid these Broils, some think they have found out an ingenious Proposal, namely, that both Sides give Ground and avoid the Combat. Thus the awful Menaces of our blessed Saviour against *loving Wife and Children more than Him*, Luke xiv. 26. Matt. x. 37. *and of not forsaking all*, Luke xiv. 33. upon Pain of being *discarded from the Number of his Disciples*, are laid aside, as if they were Words void of Dread, Swords without Edge, or Thunder without Lightning. This End such Weddings generally come to ; but 'tis observed withal, that by so consenting and doing, neither side is true to what either side professes : And thus, in fine, Marriage, by the Light of Reason and Law of Nature, instead of being an help to the *Conjuges*, as well as a Happiness, becomes a Plague and a Bane to both their present and their future welfare.

2^{dly}, ORTHODOX Christians, by marrying Disfenters not tolerated, sin against the exprefs Law of God.

THE Commandments and Injunctions laid by God upon his chosen People, sufficiently intimate a divine Prohibition in this kind : To the Places I have alledg-

ed out of *Exod.* xxxiv. 12. *Deut.* vii. 3. may be added *Exod.* xxiii. 32. 2 *Kings* viii. 18. the whole ixth Chapter of *Ezra*, *Nehemiah* xiii. 25,—27. As these Prohibitions regard Morality, and as they are so many Preservatives *against turning the Heart from God*; which is the Reason alledged by Almighty God for enacting such Laws; they are not Ceremonial Laws for the *Jews* only, but eternal and general Statutes, binding all Men, and all Times. However, that we may not seem to trust to Inferences, let us hear what the Holy Ghost speaks to Christians, concerning such Societies in the New Law: In *St. Matthew* xviii. 17. our blessed Saviour advises us, *If a Man neglect to hear the Church, to let him be unto us as an heathen Man and a Publican*; therefore we are not to make an intimate Covenant with him for Life. *St. Paul* writes to the *Corinthians*, *not to keep company with an Idolater, no not to eat with such a one*, 1 *Cor.* v. 11. The same Apostle in writing to *Titus*, gives this Injunction, *A Man that is an Heretick, after the first and second Admonition, reject*, ch. iii. 10. for *reject*, the Greek has it *παύειν*, i. e. *avoid* such an one: so also it is translated in the Vulgate, *devita*; and the learned Dr. *Hammond* gives this Sense of it, *set a Mark upon such an one, and appoint all Men to break off all familiar Converse with him*. Loc. cit. And is such an one then to be married? *St. John*, the beloved Disciple of our Lord, speaks to the same Purpose, when he says, *If there come any unto you, and bring not the Doctrine of Christ, receive him not into your Houses, neither bid him God-speed*, 2 *John* 10. And how then can there be Marriage with such Persons? *St. Paul*, in his second Epistle to the *Corinthians*, expressly commands his Flock in these Words; *Be not unequally yoked together with Unbelievers: for what Fellowship hath Righteousness with Unrighteousness, and what Communication hath Light with Darkness?* 2 *Cor.* vi. 14. The Unbelievers here, are the *Gnosticks* of the primitive Ages; Here-

Hereticks that boasted of greater Knowledge than other Men, and of a better Belief in *Christ*; these *St. Paul* would not have his Converts by any Means to be yoked with: And the *Greek* Fathers, if we may believe *Gagnæus*, (Chancellor of the University of *Paris*) think not only Marriage here forbidden with Hereticks, but even all Familiarity and Conversation with them: and certainly, if Marriage and Familiarity were forbidden with such Unbelievers formerly, the same must certainly be forbidden with the Spawn and Offspring of such Unbelievers, and the same Pretenders to a better Knowledge than what is to be learnt from *Christ* or his Apostles, or the primitive Ages.

BUT, 3^{dly}, such Weddings are against the Laws of the whole Catholick Church.

I NEED not trouble the Reader here with the Power that the Catholick Church has of making Laws, nor with the Obligation that People have of obeying such Laws, since that is admirably done by the learned Bishop of *Oxford*,^h in his *Discourse of Church Government*, Ch. V. and since also the Church of *England* has always professed a great Reverence both to the Laws and Sentiments made or pronounced by the Catholick Consent of the primitive Ages: This made *Dr. Hammond*ⁱ say, “ The universal Consent of the Doctors of
“ the first Ages, bearing Testimony that such or such
“ a Doctrine was, from the Apostles preaching, deli-
“ vered to all Churches by them planted, or their
“ general conform Testimony therein, without any
“ considerable Dissenters producible, is, I acknowledge,
“ ἀξιωματικόν, authentick, or worthy of Belief, and so
“ hath been made use of by the Orthodox of all Times,
“ as sufficient for rejecting any new Doctrine. *Num. 6.*”
So^k likewise is the Declaration of a General Council, &c. Now among Councils, none has greater Authority than the four first, which have been revered

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as

^h *Dr. Potter.*

ⁱ *Dr. Hammond of Heresy, §. 6. p. 5.*

^k *Id. ibid. §. 7.*

as much as the four Gospels, both by the *Greek* and *Latin* Churches; and the last of these four does expressly forbid¹ the marrying with any Heretick, Jew, or Pagan, C. 14. The Bishops met in the Council of *Chalcedon*, word their Prohibition in this manner: “Because in some Provinces, it is allowed to Readers
 “and Singers to marry, that holy Synod has decreed,
 “that it is not lawful for any of them to take hetero-
 “dox Wives; and that they who have Children by
 “such Wives, bring them over to the Communion of
 “the Church, if they have before this been baptized
 “by Hereticks; if they have not been baptized, that
 “they do not permit them to be baptized hereafter;
 “nor marry them to Heretick, Jew, or Gentile; un-
 “less the heretical Person, who is to be married to
 “the Orthodox, promises to come over to the Catho-
 “lick Church. If any one transgress this Decree of
 “the holy Synod, let him be laid under Canonical
 “Censures,” Here we see the Decree of that great
 General Council; which, tho’ it was made upon the
 Account of Readers, yet since it was made about their
 Marriage, and since there is no difference between
 theirs and other Marriages that are allowed of, the
 Precept is general; and so it is implied in the follow-
 ing Orders about their Children, where their Parents
 are forbidden to marry them to Heretick, Jew, or Gen-
 tile, &c. In the Council of *Illiberis* ’tis expressly de-
 creed,^m that no orthodox Person shall marry a Heretick,
 because there can be no Society betwixt him that be-
 lieveth and an Infidel, c. 16. But this Council, tho’
 very ancient, and held before *Constantine* the Great’s
 Time, and speaks the Sentiment of those Ages, is not
 received into the Code of the Universal Church, there-
 fore I shall go to one that is; the Council of *Laodicea*,
 c. 10. speaks thus, that those who are Members of
 the true Church, ought by no means to give their Chil-
 dren

¹ *Cabassut. Notit. Hist. Eccl.* p. 221.

^m 2 *Cor.* vi. 15.

dren in Marriage to Hereticks: The 31st Canon of the same Council expresly says, *that we ought not to make Matches with, or give our Sons and Daughters to Hereticks, &c.*

HERE we have a positive Decree of a lawful, free, General Council, against marrying with Hereticks; we have also the same Thing affirmed by a Council that was adopted by that General Council into the Code of the Universal Church: Now what is called the Code of the Universal Church, the Reverend Mr. *Johnson* tells us in the second Part of his *Clergyman's Vade-Mecum*, when he says, 'That 'tis a Collection of Canons made in several Councils, and finally approved of in the General Council of *Chalcedon*, (See *Preface* to the Code, p. 41, 42, 43. and *Chalcedonian Canons*, p. 139.) the Councils which made these Canons so approved of, were held at *Ancyra*, *Gangra*, *Neocæsarea*, *Antioch*, and *Laodicea*: others besides these were not admitted into the Code; but yet, as they serve to testify the general Sentiment of the primitive Fathers in the Matter in hand, I shall add to that of *Illiberis* three or four more. In the Year 314. a Council was heldⁿ at *Arles* in *France*, in which *Constantine* the Great was present, and great Numbers of Bishops from *France*, *Great Britain*, *Ireland*, *Spain*, *Africa*, *Sicily*, and *Italy*, and four Legates from the Bishop of *Rome*. *Ado Viennensis* says, that 600 Bishops were there present: *St. Augustin*, speaking of this Council, calls it, *plenarium & universale atque universæ Ecclesiæ Concilium*. The 11th Canon is this, " Concern-
" ing young Women that are in the true Faith, it is
" agreed, that if they marry *Gentiles*, or Unbelievers,
" they shall be excommunicated for some time.

THE second Council held at *Orleance*, Anno 540. Can. 18. ° makes it Excommunication to marry a *Jew*; and 'tis hard to tell, whether a *Jew* be worse than a false

ⁿ *Cassut. Notit. Hist. Eccl. p. 98.*

^o *Sum. Conc. Caranzæ Con. Arel. 2^{dum}.*

false Christian: for if the former is to be blamed for not believing in *Christ*, the latter is as much for advancing his own Imaginations for the Doctrines of *Christ*, and for setting himself up in the Church of God, as if he had been God. The third Council of *Toledo*, can. 14. also the fourth Council of *Toledo*, can. 61. speak the same Prohibition in full as strong or stronger Terms. The Council in *Trullo*, p which to this Day is received and esteemed as General by the Greek Church, decrees thus, can. 72. *The Marriage of an orthodox Person with an Heretick is null; the Orthodox must part under Pain of Excommunication, unless married before her or his Conversion.* And here I think I may wind up this Matter, by observing, that by this Council in *Trullo* we have the Authority of all the Eastern Churches for my Assertion; and by the first Council of *Arles*, we have the same of all Western Churches, to say nothing of other Provincial or National Councils chiming in with these: from whence, when I also consider the weight which the Council of *Chalcedon* and the Code of the Universal Church carry, I must necessarily conclude, that Weddings of Orthodox Persons with false Believers or Hereticks, are absolutely against the Laws of the whole Catholick Church. To add to these the Testimonies of the holy Fathers of the first Ages, is *actum agere*; since it is an undeniable Truth, that the Whole includes all the Parts, as does the Eastern, Western, and *African*, include all Primitive Churches.

As to the Examples that may be brought out of Scripture, as of *Isaac* marrying *Rebecca*, of *Jacob* marrying the Daughters of *Laban*, of *Joseph* marrying an *Egyptian*, of *Moses* marrying an *Ethiopian*, of *Salmon* marrying *Raah* a *Canaanite*, of *Booz* marrying *Ruth* a *Moabite*, of *Samson* marrying a *Philistine*, of *David* marrying the Daughter of the King of *Joppa*, of *Solomon* marrying the Daughter of *Pharaoh*, of *Esther*

ber marrying *Assuerus*; We answer, that such Women were either converted before their Marriage, or had promised their Conversion, or (as in the Case of *Assuerus*) great Benefit was hoped would accrue to the People of God by such Weddings. The great Virtue of many of these that engag'd in such Weddings, allows no room to think otherwise of them, who for the most part were inspired Men, and did nothing but what suited with strict Reason and the Inspiration of God. When such Weddings are designed for the Publick Good of Kingdoms, and are not sought after by any importunate Passion, without doubt they are lawful; for the publick Security always given on such Occasions, are sufficient Bars against the Dangers of Particulars,^a and enter no way into Precedents for private Persons. The great Advantages accruing to the Publick from such Weddings, are seen in the Marriage of *Clotidis* with *Clodovæus* the Great, of ^r *Bertha* with King *Ethelbert*, of ^t *Edilburga* with King *Edwin*; to say nothing of innumerable others.

BUT it may be further objected, that *St. Paul* says expressly that *the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband*, 1 Cor. vii. 14. but the Reader should take notice, that *St. Paul* speaks not here of a Couple that is going to be married, whereof one is a true Believer, and the other not; those he speaks of as Occasion fell out, namely, 2 Cor. vi. 14, 15. and that is the Case we are speaking against here: But *St. Paul*, in the Text above quoted, speaks of a Couple who were both Unbelievers before and at their Wedding, yet afterwards one of them becomes enlightned and converted, while the other remains in his Idolatry. These *St. Paul* would have not to part, unless there be danger of Soul^t in living together: but this is nothing to our present Purpose. To

^a *Fleury Hist.* Lib. 30. P. 45.

^r *Bede Hist.* Lib. 1. c. 25.

^t See *Dr. Hammond, loc. cit.*

^f *Id. ibid.* L. 2. c. 9.

To conclude the whole, there cannot be better Advice given, than what was the Result of the Serious Thoughts of a Pious and learned ^v Prelate, which is,
 “ Though it be not necessary for every one to resolve
 “ upon Marrying, yet, in Case they should Marry,
 “ they ought to observe certain Rules of Duty ; and
 “ the first is a choice of a Wife, who ought to be a
 “ Woman, who has first made Choice of *Christ* as a
 “ Spouse for her self, that no body may be made one
 “ Flesh with a Man, who was not made one Spirit with
 “ Christ our Saviour. For a Man ought to look upon
 “ the Image of *Christ* in a Woman, as the best Mark
 “ of Beauty that he can behold in her ; and the Grace
 “ of God, attending and guarding her, as the best
 “ Present he can receive in her. These are Excellen-
 “ cies, which though not visible to our carnal Eyes,
 “ are nevertheless agreeable to a spiritual Heart ; and
 “ such as all wise and good Men cannot chuse but be
 “ enamour’d with. A pious Man’s Heart trembles
 “ at the Thoughts of having a Wife without such
 “ necessary Qualifications. What, shall a Man wed
 “ one, who is before hand wedded to Sin ? Or shall he
 “ desire to possess her Body, whose Soul is in the Pos-
 “ session of the Devil ? Shall that Woman be united
 “ to a Man here, who shall be separated from him for
 “ ever hereafter, and condemn’d to Scorch in Ever-
 “ lasting Burnings ? And what greater Sin can there
 “ be than Heresy, and a wilful rejecting of the Word
 “ of God delivered down to us, in the Sense it was
 “ understood in the Primitive Ages, who joyned to,
 “ or succeeded the Apostolick Times ? Can there be
 “ a greater Crime, than for one to postpone divine
 “ and revealed Truth, to human Fictions and Tradi-
 “ tions ? What Man can have the Spirit of God
 “ that does so ? And what Purity, Virtue, or Sere-
 “ nity of Mind, can there be, where the Spirit of God
 “ is not ? No, if ever it be the Lot of Man or Wo-
 “ man,

“ man, to enter into the State of Marriage, let them
 “ implore the Assistance of Heaven, in the Choice of
 “ a good Partner to lie in their Bosoms, and such an
 “ one as may be afterwards admitted into the Bosom
 “ of *Abraham* to all Eternity; such an one, as may
 “ pray and converse with the other upon Earth, in
 “ such Manner, that both may be intituled to Sing,
 “ to Rejoyce, and to be Blessed together for ever, in
 “ the Kingdom of Heaven.

THAT this may be the Portion of all Orthodox Christians, let them constantly solicit the Throne of Grace, and beg of the heavenly Father, to be honoured with the Partnership of one of his beloved Children: and then, when a Wife has God for her Father, the Church for her Mother, and Heaven for her Portion; what Blessings may not be expected to flow to the Husband, to the Children, to the whole Family? A blessed Time here, no doubt, and an happy Eternity hereafter.

ARTICLE VI.

THE Church of *Rome*, is not the Church of *Christ*, because it has not *Christ* for its Head; but the Bishop of *Rome*, whose Spirit is opposite to the Spirit of *Christ*, and contrary to the *Gospel*.

It is well known, that the Church of *Rome* lays claim to Infallibility; but where this Infallibility is placed, their Divines are not agreed, nor is it my Business to examine, since 'tis allow'd that where Doctors vary, every one may think as he pleases. *Melchior Canus* ^y, and the Jesuits teach it to be an Article of Faith, to believe that this Infallibility is in the Pope's own Person; and generally, the *Roman* Catholicks in Practice, seem to take to this Opinion, when any Decree comes from *Rome* (which they fondly call a Decree of the Church)

^y *Melchior. Can. in loc. Theolog. & PP. Societ. passim.*

Church) tho' many of them, especially in Controversy, will deny it. For when they are pressed with the false Doctrine, and vicious Practices of their Popes, they will then tell you ; that that is not their Doctrine, that it is the Doctrine of a particular Man, that they hold the Doctrine of the Universal Church ; but when the Doctrine of the Universal Church is urged upon them, as contrary to their Tenets and Practice, then they are in Communion with the See of *Rome*, and there is no Salvation out of that Communion, notwithstanding the Bishop of that See has a Spirit opposite to that of *Christ*, by their own Confession ; and actually pretends to such Powers as are inconsistent with the Designs of Scripture, and the Decrees of the four first General Councils. In short, to fix the *Romish* Infallibility, is like taking hold of Eels by the Hand : 'tis slippery Work ; when you think to have it, it is gone. 'Tis an *ignis fatuus*, imagin'd by the Ignorant to be a Light, and a Guide of all Travellers to Eternity ; but upon the approach, it is always moved, and in the pursuit vanishes away, and leaves its Followers in the Dark. But this must be the Fate of all Things that lift themselves up against *Christ*, and whose Spirit is opposite to His.

THAT the Bishop of *Rome* is Head of the Church of *Rome*, is a Point undeniable ; but that his Headship excludes the Headship of *Jesus Christ*, by having a Spirit opposite to the Spirit of *Christ*, and contrary to the Gospel, is what Adversaries will deny, and I shall prove. And first, I shall observe how the Bishop of *Rome* began to depart from the Spirit of *Christ* ; which was by the Love of *Parade*, and excessive Feasting, of which we see the following Account in *Ammianus Marcellinus*.

“ *Ammianus Marcellinus*, says * *Fleury*, speaking
 “ of the fight that happen'd in St. *Mary Major's*
 “ Church at *Rome*, on the Account of *Ursinus* con-
 tending

* *Fleury*, Lib. 16. n. 8. in 12^{mo}. tom. 4.

“ tending with *Damasus* for the Popedom, in the
 “ Year 366, wherein 137 Persons were found dead,
 “ blames equally the animosity of both Parties; and
 “ adds, (for he was an Eye-witness) When I con-
 “ sider the Splendor of *Rome*, I don’t deny but that
 “ those who covet to be chief Bishops there, ought to
 “ use all their Efforts to get to be so, because it pro-
 “ vides for them a fixed Establishment, where they
 “ grow Rich with the Offerings of the Ladies; they
 “ go out in Chariots cloathed splendidly, and make
 “ such good Chear, that their Table surpasses that of
 “ Kings. They might indeed be truly happy, if con-
 “ temning the Grandeur of *Rome*, they would imi-
 “ tate the Lives of some of the Prelates of the Pro-
 “ vinces; who by the Frugality of their Diet, the
 “ Poverty of their Dress, and the Modesty of their
 “ Looks cast down on the Ground, make themselves
 “ recommendable to the eternal God, and to his
 “ true Worshipers;” so says *Ammianus Marcellinus*.
Fleury adds, that “ the Bishops of *Rome* certainly used
 “ an exterior Splendor in their way of Living, because
 “ St. *Jerom* (Ep. 61. ad *Pammach.* c. 3.) reports,
 “ that *Prætextatus*, who was Prefect of *Rome*, said
 “ out of Pleasantry to Pope *Damasus*, Make me
 “ Bishop of *Rome*, and I will be a Christian imme-
 “ diately.” He was Pope in the Year 367.

AFTER a Digression so notorious from the Spirit of *Christ*, we must expect to hear of the aspiring of a pamper’d Court; and of a Headship contrary to the Tenor of the Gospel, and the Spirit of *Christ*.

IN the Year 445. ^a Pope *Leo* having injuriously suspended and excommunicated St. *Hilary*; yet not content with this, scandalously applied to secular Powers, which *Christ* never did, to enthrall the Liberty of all Christian Churches: and in pursuance of this, he obtain’d from the Emperor *Valentinian* a Decree against all Bishops subject to his Empire. It was address’d to
 Patri-

^a *Fleury Hist. Lib. 27. n. 5. in 12^{mo}. tom. 6. p. 246.*

Patricius Aëtius, who commanded the Troops of *Gaul*. It contain'd Complaints in general against *St. Hilary*; called him seditious and enterprizing, one who offended the Majesty of the Empire, as well as the Respect due to the Holy See: For this Reason, adds the Emperor, we forbid *Hilary* to use Arms in Affairs belonging to the Church.

FOR the Reader to have a Notion of Bishops using Arms, he must know, that soon after the primitive Ages, the Exercise of Arms became in some Countries necessary to a Bishop; for it was in those Times that the *Jus Feudorum*, or Right of Fees and Fines was established. War in those Days was not waged by Troops paid by the Government, but by those to whom Princes and Sovereigns had given Lands, upon Condition of Service ^b. Every one knew what Men he was to furnish, what Horses, and what Arms, and he was to lead them himself when he was commanded. And as the Bishops in those Times began to have very great Lordships, they were obliged to serve the State like other Lords: I say the Bishops, because all the Ecclesiastical Goods of every Diocese, were till the Year 1000 administer'd by Bishops to their Clergy in common, excepting what Monasteries had: The Portions attributed to every Clerk or Clergyman, which we call Benefices, were not as yet distinguished; and those which were then Benefices, were either *Feuda*, or Fees given to Lay-Persons, or the yearly Income of some Church, granted to a Clergyman in recompence for some Service or otherwise, upon Condition after his Decease to return to the Donor. Now it may be, this holy Bishop had in readiness such armed Force, in order to be at the Emperor's Command, which Deed of his was misrepresented. However, the Emperor goes on: "And we forbid the Bishops of *Gaul*, and of all
" other Provinces, to enterprize any thing against the
" ancient Custom, without the Authority of the Pope
" of

^b *Fleury Discours 4^{me}. sur l' Histoire, N. 8, & 9. tom. 16.*

“ of Rome : He commands them further, to hold for
 “ Law what the Bishop of Rome shall order ; and that
 “ every Bishop, who being summoned to his Judgment-
 “ Seat, and shall refuse to appear, shall be compelled
 “ to it by the Governour of the Province.” This De-
 cree is dated on the Ides of *June*, under the 16th Con-
 sulship of *Valentinian*, i. e. the 6th of *June*, A. D. 445.
 How much this was against the Tenor of the Gospel, and
 the Equality of the Apostles, may be gather’d from
 what has been said under the Seventh *Divine Truth*.

THIS Decree has prov’d a *Basis* to another *Babel*,
 or Tower of Confusion ; it has reversed all the ancient
 Canons, and been the Cause of unintelligible Lan-
 guage, and different Speeches in the House of God.
 Tho’ many were the Faults of some preceeding Popes,
 yet they were Personal ; this was the first Holy Fa-
 ther, that presumed to get his universal Tyranny and
 Usurpation, stamped by the Laws of a secular Prince ;
 which we shall soon see declared to be of a *jure Di-*
vinum Right. But I hope the Reader will observe the
 Date of this infamous Decree, and then he will see
 that *Englishmen* were free from it, as not being then
 subject to the Emperors of Rome. ’Tis true, the same
Leo carried it eight Years after very humbly towards
 the Bishops of the East : for in his Epistle to *Theodo-*
ret, he plainly owns, that a Decision about Faith, pro-
 nounced by the Pope, ought to be examin’d by other
 Bishops in full Liberty ; and after they have confirmed
 it by their Consent, it is not to be touched upon by
 any means. So says ^c *Fleury*. I cannot tell whether
 he yielded so far, because of a Gripe of Conscience,
 for having transgress’d all the sacred Canons made
 before him, (for, barring his high Spirit, he was a
 Man of Piety and Eloquence) or because he had re-
 ceived a severe Check to his aspiring Heart, in a Ge-
 neral Council of ^d *Chalcedon*, Sess. 16. However, this
 humble Disposition did not last long in that See ; the

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Thoughts

^c *Fleury*, Lib. 28. n. 46. in 12^{mo}. tom. 6. p. 446. A. D. 453.

^d *Fleury* *ibid.* n. 30. p. 420.

Thoughts of an universal (both spiritual and temporal) Empire being now hatch'd, began soon to make an Appearance in the World : And altho' Pope ^e *Leo* had decreed in his 80th Epistle, that the Canons in the Council of *Nice* touching *confrere* Bishops ought to be inviolable, because the Authority of that Council was eternal and inviolable, and which could not be abrogated by any Council, how numerous soever ; yet Pope *Felix*, in the Year 484. July 28. excommunicates ^f and deposes *Acacius*, Patriarch of *Constantinople*, among other Things, for not answering at his Tribunal. And this erroneous and haughty Sentence was subscribed to by 67 Bishops, conven'd in obedience to the Pope ; which the Pope (according even to the modern Cant) exhorts the Emperor to submit to, as to the Voice of Heaven. But *Acacius*, in return, blots the Pope's Name out of the sacred Dypticks, (which implied tacitly excommunicating him again) and took no further notice of it.

POPE *Gelasius*, ^g in the Year 493. wrote his Memorial against the *Greeks* in the newly imbibed Air ; and says, that " The *Greeks* object Canons to us, and " go against them themselves, in refusing to obey the " First See, which asks nothing but Reason of them." The *Greeks* insisted, that the Pope's Judgment alone, was not sufficient to condemn a Patriarch ; and so it is expressly decreed in the four first General Councils. But the Pope goes on : " If the Debate be about Religion, the sovereign Authority of judging it, according to the Canons, belongs to no Body but the " See Apostolick ; if the Debate be about the Puissance " of the World, that ought to be judged by the Bishops, and principally by the Vicar of St. *Peter*." Here we have another Stroke for the Headship of *Rome* over the rest of the World. But to go on : We may observe by the by, that this Pope decreed those to be

^e *Fleury Hist.* Lib. 28. n. 23. 12^{mo}. tom. 6. p. 427.

^f *Fleury*, Lib. 30. n. 16. 12^{mo}. tom. 7. p. 30.

^g *Fleury ibid.* n. 27. p. 50, 51, 52.

be Hereticks, who did not communicate in both Kinds: and now, by the Council of ^h *Trent*, 'tis Heresy to require the Communion in both Kinds. He also gave the strongest Arguments that may be against *Transubstantiation*, in a ⁱ Treatise that *Fleury* quotes for undoubtedly his, tho' the same *Fleury* takes no notice of this: This Work is also affirmed to be genuinely his, by ^j *Labbe de Script. Eccl.* But this is not to our present Purpose: What the Reader may observe is, that he sees here a Headship established by Princes, and soon after exerted with Fury against the Property of all other Bishops. But it did not stop there, for about the Year 501. ^k Pope *Symmachus* excommunicated the Emperor *Anastafius*, for not causing the late Patriarch *Acacius's* Name to be ras'd out of the *Dypticks*: And this is the first Instance that can be found, of such an *Attentat* towards a Sovereign: Perhaps he was puffed up to think he could do no Wrong, by such a Parasite as *Ennodius*, who wrote at that Time, "that
" *St. Peter* had transmitted to his Successors a perpetual Advantage of Merits, with the Heritage of Innocence: and adds, For who can doubt but he is a
" Saint, who is elevated to so high a Dignity? If he
" wants the Advantages acquired by Merit, those of
" his Predecessors will suffice him, &c." This Writing of *Ennodius*, was register'd by order of a *Roman* Council in the Acts.

Digna tali sede Sententia!
O Tempora! O Mores!

POPE *Boniface* II. in 531. ¹ made a Decree in Council, that gave himself Power to appoint a Successor; but in another Council he repeal'd and burnt this Decree, as contrary to the Canons, and confessed

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himself

^h *Fleury*, Lib. 30. n. 41. tom. 7. p. 78.

ⁱ *Bibl. PP.* Tom. 4. p. 515.

^j *Labbe Script.* Tom. 1. p. 342.

^k *Fleury*, Lib. 30. n. 55. 12^{mo}. tom. 7. p. 108.

¹ *Fleury*, Lib. 32. n. 21. 12^{mo}. tom. 7. p. 288.

himself guilty of High Treason; because the *Arian* King of *Italy*, *Athalaricus*, pretended a Right in this future Election. This same Pope condemned and excommunicated *Dioscorus*, his Competitor, ^m after his Death; and caused the Writing, which he had extorted from his Clergy for the Confirmation of it, to be laid in the Archives of the Church. Here is the Headship usurped over our Brethren departed, and in the other World; which is breaking in upon the Headship of *Christ* with a witness.

ANNO 535. Pope *Agapitus* burnt in the middle of the Church, the Libels of *Anathema* against *Dioscorus*; and purged the Church, says *Fleury*, ⁿ of that odious Conduct. In 536. he pawn'd the Treasures of his Church to an *Arian* Prince, for Money to bear his Charges to *Constantinople*, about worldly Affairs: There he held a Council, and deposed *Anthimus* the Patriarch, and consecrated one *Mennas* with his own Hands: which was directly against the Canons of the first General Council, which constitutes every Patriarch chief and supreme in his own Patriarchate, as has been observed.

ANNO 538. Pope *Vigilius* ^o enter'd upon the Holy See by the Murder of his Predecessor, whom he caused to die for Hunger in the Isle of *Palmaria*; and by Simony, and vast Sums of Money given to *Belisarius* for that End. Being possessed of the See, he declared in a private Letter, that he held the same Doctrine that *Theodosius* of *Alexandria*, *Anthimus* of *Constantinople*, and *Severus* of *Antioch* had held, who were all Hereticks, *Eutychians* and *Acephali*; that he rejected two Natures in *Christ*, and the Letter of St. *Leo*, which was read in the Council of *Chalcedon*, and approv'd of. But publickly he professed the Catholick Faith,

^m *N.B.* The first time that the Popes began to usurp a Jurisdiction over the Dead.

ⁿ *Fleury* *ibid.* n. 47. p. 333.

^o *Fleury* *ibid.* Lib. 32. n. 56, 57, 58.

Faith, and excommunicated the same *Anthimus*, admitted the four Councils, and the Letter of St. *Leo*. He was owned to be lawful Pope: He blamed those who abstained from Flesh out of Superstition. He said, that a Church was sufficiently consecrated without Holy Water, in which Mass or the Communion Service had been performed: That the Order of Prayers at Mass or Communion Service were always the same, excepting some few Additions on solemn Days; (whereas in the present Church of *Rome*, there are almost daily Changes.) In the Year 547. Pope ^p *Vigilius* came to *Constantinople*, suspended the Patriarch *Mennas* from his Communion, for having subscribed the Condemnation of the three Chapters confirmed at *Chalcedon*, and published a Condemnation of the Empress *Theodora* and the *Acephali*: Soon after he receives *Mennas* into his Communion, and condemns the three Chapters himself. For this he was excommunicated by the Bishops of *Africa*: He ^q then retracts the Sentence which he had pronounced, and which he called *Judicatum*; excommunicates *Mennas* and the *Acephali* again. Then again condemn'd the three Chapters, but not the Persons that wrote them: At length, he owns that he had now found out the Truth, and the three Chapters to be damnable, and condemns them and the Authors of them, excommunicates all that shall defend them, joins Society with those that condemn them, and renders invalid all that had been done in the Defence of them. This Letter was ^r dated the 8th of *December*, 553. The same he decreed again in more ample Terms, *Feb.* 23. *A.D.* 554. and acknowledges that Pope *Leo's* Letter against *Nestorius*, was not approved of by the Council of *Chalcedon*, till after it had been examin'd, and found conform to the Faith of the three preceeding General Councils. This Conduct of *Vigilius*, so scandalized many Churches of the West, that they with-

S 3

drew

^p *Fleury*, L. 33. n. 26.

^q *Ibid.* n. 32.

^r *Id.* *ibid.* n. 52.

drew from his Communion. And indeed, an Headship that exerted itself in all the Oppositions of Logick, and from all Corners of the Compass, was surprizing.

ANNO 555. *Pelagius*^f succeeded him, but with a Suspicion of having procur'd his Death; for which Reason several Bishops refus'd to consecrate him. But consecrated he was, and then swore solemnly in the Pulpit, he had done *Vigilius* no harm; upon which the *Grand Monde* received him. The Expression of doing no harm or evil to one that 'tis supposed he murder'd, is very short, and looks equivocal; unless he had specify'd no harm to his Body, or no ways shorten'd his Life. However, 'tis a sad Story that Men under such Aspersions, looked on as probably true by the Bishops and Nobles, should come to vye with *Christ* in his Headship over the Church.

IN 602. Pope *Gregory*^s the Great complimented *Phocas* upon his Accession to the Empire, tho' he had murder'd, in a most barbarous manner, his own lawful Prince and Sovereign, with all his Children: He not only did that, but brought his Statue into the Oratory of *Cæsarius*, and told him by Letter, that *God had raised him to their great Comfort, after their late long Affliction, and by him had freed them from a tyrannical Reign, &c.* Such Speeches, I confess, are not *Dogmata*, nor Declarations in Points of Faith; but such Speeches from a Pope to an *Oliver Cromwell*, speak eternal Rebellions, and pronounce a Monarch's Right precarious to the Sword's Point of every insolent Captain; for *Phocas* was no more, till he headed the Mutiny of the Soldiers.

THIS *St. Gregory*, in a Letter to *Eulogius*, Patriarch of *Alexandria*, absolutely refused the Title of Oecumenical Patriarch, in these Words; ^v " I know
" who

^f *Fleury*, Lib. 33. n. 55. 12^{mo}. tom. 7. p. 467.

^s *Fleury*, Lib. 36. n. 45. tom. 8. p. 193. in 12^{mo}.

^v *Rude Domination*.

^v *Fleury*, Lib. 36. n. 52. tom. 8. p. 208. 12^{mo}.

“ who I am, and who you are : you are my Brother
 “ by your Place, and my Father by your Virtue. I
 “ have order’d you nothing, (about the Title of Oecu-
 “ menical Patriarch) I have only represented what
 “ seemed profitable to me ; yet you did not observe it
 “ exactly : For I did say, that you ought not to give
 “ this Title, either to me or any Body else ; and ne-
 “ vertheless you give me the same in the Beginning of
 “ your Letter. I would distinguish my self by Vir-
 “ tue, not by Words ; and I don’t think that is an
 “ Honour to me, which dishonours my Brethren. Let
 “ us take away Words which puff up Vanity, and
 “ wound Charity.” And to the same Effect he
 “ wrote before to *John*, Patriarch of *Constantinople*, who
 “ usurped this Title : “ You know, says he, what
 “ Peace you have found in the Churches ; and I know
 “ not by what Motives you pretend to attribute to
 “ your self a new Name, capable of scandalizing your
 “ Brethren. What astonishes me is, that you would
 “ formerly avoid the Episcopacy, and now you will
 “ use it as if you had sought it by Ambition : You
 “ did declare your self unworthy of the Name of a
 “ Bishop, and now you will bear the Name alone !
 “ *Pelagius*, my Predecessor, wrote Letters to you in
 “ very strong Terms, wherein he invalidated the Acts
 “ of the Council that you would hold in the Case of
 “ our Brother Bishop *Gregory* ; and he forbad the Arch-
 “ deacon, who was his Nuntio to the Emperor, to as-
 “ sist at Mass with you. Since I have been called to
 “ the Government of the Church, I caused my Nun-
 “ tio’s to speak to you formerly about it ; and now
 “ lately, I order’d *Sabinianus* the Deacon to do the
 “ same. And because we must stroke Wounds softly
 “ with the Hand before we use a Searing-Iron, I beg
 “ of you, I conjure you, I entreat you with all the
 “ Sweetness imaginable, to resist those who flatter you,
 “ and give you a Name full of Extravagance and
 “ Pride.

S 4

“Pride. Know you not that the Council of *Chalcedon* offered this Honour to the Bishops of *Rome*, in naming them *Universal Bishops*? But not one of them would receive this Title, lest they might seem to arrogate to themselves the whole Episcopacy, and take it from their Brethren.” And here we may say with *Fleury*, ^w *Les beaux jours de l’Eglise sont passez*: “With this *St. Gregory* the good Days of the Church are gone.” *Rome*, stain’d with so many Crimes, and drunk with the Blood of so many Martyrs, was to be punished; and the divine Vengeance was to be made known to all the Nations of the Earth. *St. John* having learnt this of *Jesus Christ* himself, had painted ^x the Fall of this new *Babylon* by the most frightful Images. So says *Fleury*. But to consider this Pontiff’s Conduct in regard to *Eulogius* first, and to *Austin* in *England* afterwards, we cannot say that he disclaim’d the Headship usurped before him: and his Successor was far from it; for Pope *Boniface* succeeded, ^y and obtain’d in 604. of *Phocas* a Rescript, by which it was declared, That the Church of *Rome* ought to have the Primacy over all Churches, and that the *Roman* Pontiff alone should bear the Title of *Oecumenical* Patriarch.

THE Reader will take notice, that this Primacy was granted by an Usurper; that it was contrary to the Council of *Nice*, which gave the Pope Power only over the suburbicary Provinces; that *St. Gregory* refused this Title of *Oecumenical*; that it was not conferred by any Council of Bishops, but by an impious Invader of his Master’s Throne: And here Popery receives a fresh Recruit, while Christianity gets another fatal Blow! For hereby was the ^z Usurpations of *Leo* in the West carried into the East; and an universal

Head-

^w *Fleury Discours sur l’Hist. Ecclesiast. in prine.*

^x *Revelat. xvii. 18.*

^y *Du Pin, Cent. 7. ch. 4. tom. 2. p. 304. 12^{mo}. Item. Fleury ubi supr.*

^z *Concassating, p. tot.*

Headship was enacted by the Laws of wicked Men, that could not be established by the Gospel of *Christ*. And how this Headship is managed, with regard to the Headship and Doctrine of *Christ*, we are to consider. Soon after, *Anno 626. Honorius* came to the Chair, and his Behaviour in it is so black, that Pope *Leo II.* (afterwards a canoniz'd Saint) declared him openly in Council guilty of Heresy, as did three other General Councils, *viz.* the Sixth, Seventh, and Eighth, the Legates of *Rome* presiding: And altho' the Parasites of the Court of *Rome* would make us believe, that his Name was put in by the *Greeks*, instead of one *Theodorus*; yet *Cabassutius* observes, that this Falshood does not appear by any ancient Copy; and suppose it might happen so in the Copy kept by the *Greeks* at *Constantinople*, yet it is inconceivable, that all the Copies of the Acts of the sixth Council, drawn up for all the four other Patriarchal Sees, and for *Rome* too, should be falsified; especially in the Presence of the *Roman* Legates who presided. Besides, Pope *Leo II.* who confirmed the sixth Synod, in his Letters to the Emperor *Honorius*, excommunicates Pope *Honorius* by name. And in his Letter to the Bishops of *Spain* he says, ^a *Æternâ damnatione multati sunt Theodorus Pharanitanus, Cyrus Alexandrinus, Sergius, Pyrrhus, Paulus, Petrus Constantinopolitani, cum Honorio, qui flammam Hæretici dogmatis non ut decuit Apostolicam auctoritatem incipientem extinxit, sed negligendo confovit: i. e.* " *Theodorus, Cyrus, Sergius, Paulus, Petrus*, are eternally damned with *Honorius*, who did " not extinguish heretical Doctrine beginning to blaze, " but nourished it by neglecting of it." And *Cabassutius* says expressly, that *Leo II. Romano Concilio præficens Honorium hæresis Monothelitarum apertè damnavit: i. e.* " *Leo II.* presiding over a *Roman* Council, condemn'd openly *Honorius*, as guilty of the " Heresy of the *Monothelites*." And *Fleury* says, that

^a *Cabassut. Notit. Hist. Eccl. p. 294, 295.*

that he own'd ^b " he acknowledg'd but one Will in " our Lord *Jesus Christ*; and that he wrote to *Sergius*, that his Faith was the same as his; and *Sergius* was the great Heresiark." Pope *Adrian II.* ^c in the seventh Action of the eighth Synod against *Photius*, owns that Pope *Honorius* was anathematiz'd.

HERE is a Head of a Church against the Head, *Christ*, with a Vengeance: But this is not the only one, for in 648. Pope *Theodore*, ^d a Bishop's Son, subscribed the Condemnation of *Pyrrhus*, with consecrated Wine out of the Chalice pour'd into the Ink. Yet in the Rubricks of the Missal, and amongst all *Roman Catholics*, 'tis accounted a damnable Sin to waste, either wilfully or unnecessarily, any one drop of it; and this was doing it both ways: If he believed it to be the true Blood of *Christ*, were it not a horrid Thing to write Damnation with the Blood of Redemption!

ANNO 705. Pope *John VII.* receiv'd the Council in ^e *Trullo*; and of the two Volumes which the Emperor *Justinian* sent him, to approve or reject what he pleas'd therein, he altered nothing, tho' there were several heretical Articles in them, but he sent them back with his Approbation.

ANNO 712. Pope *Constantine* ^f taught the People of *Rome* open Rebellion against their Prince, and would neither receive his Letters nor his Coin.

ANNO 730. Pope *Gregory II.* ^g substracted *Italy* from the Obedience of the Emperor: And he is a canoniz'd Saint, placed in the Martyrology on the 13th of *February*.

POPE *Gregory III.* permitted a Man to marry another Wife, if by reason of any Distemper, his own was not able *reddere debitum conjugale*; which *Gratian* observes

^b *Fleury*, Lib. 38. n. 7. tom. 8. p. 336.

^c *Cabassut. ubi supr.*

^d *Fleury*, Lib. 38. n. 26. & n. 48.

^e *Fleury*, Lib. 41. n. 13. tom. 9. p. 130. 12^{mo}.

^f *Id. ibid.* n. 23. p. 147.

^g *Fleury*, Lib. 42. n. 6, &c. tom. 9. p. 205.

observes to be an Error against the Gospel, and consequently an Error in Faith. 32. Qu. 7. & Bellarmin. li. 4. de summ. Pont. c. 12. He died about the Year 741.

ANNO 752. Pope Zachary^h defin'd, after having been consulted, That he had the best Title to the Crown, who had most Power in the Kingdom: And so Pipin clapt his King into a Convent, and wrested the Scepter from his Hands, to sway it himself.

KING Pipin having thus purchased a *Jure Divino* Right to the Crown, was desired by Pope Stephenⁱ to come to his Succour into *Italy*, in the Year 755. which Succour in effect proved, to get him Possessions from the lawful Owners, by the Right of Force; that he might have a temporal Kingdom to support his affected spiritual Empire. The Pope's Letter is very remarkable, and begins thus; "*Peter*, called to the "*Apostleship by Jesus Christ, Son of the living God.*" Then he makes the blessed Virgin, the Angels, the Martyrs, and all the other Saints, speak with him, to induce the *French* to come immediately to his Succour. He goes on; "I conjure you by the living God, not "*to permit my Town of Rome to be any longer "*beaten^k down, or my People destroyed by the *Lombards*, lest your Bodies and Souls be beaten down, "*and destroyed by everlasting Fire; nor to suffer the "*Sheep of the Flock which God has committed to "*me, to be any longer dispersed; lest he reject and "*disperse you, as he did the Children of *Israel*: And "*if you obey me immediately, you shall afterwards "*receive a Reward in this Life; you shall surmount "*all your Enemies; you shall live a long while, eating the good Things of the Earth; and without "*doubt you shall have eternal Life after Death. And "*if you do not obey me, know ye, that by the Authority of the holy Trinity, and the Grace of my "*Apostle-

^h Fleury, Lib. 43. n. 1. tom. 9. p. 313. 12^{mo}.

ⁱ Fleury Hist. Lib. 43. n. 17.

^k D'être déchiré.

“ Apostleship, ye shall be deprived of the Kingdom
 “ of God, and of eternal Life.” *Fleury* observes, that
 this Letter is important for knowing the Genius of the
 Age; how far Fiction carried grave Men, and how
 the most holy Motives of Religion were employed in
 an Affair of State. And in his third *Discourse upon
 Ecclesiastical History*, ¹ he shews, that his urging of
 Texts of Scripture for Temporals, is reducing Chris-
 tians under the Old Law, and exposing to Contempt
 the Authority of Religion. However, this Pope gain’d
 his Ends; King *Pipin* comes into *Italy*, beats the *Lom-
 bards*, and delivers up twenty two Towns into the
 Pope’s Hands, as a perpetual Donation to St. *Peter*.
 The Pope desir’d him indeed, by his Ambassador, to
 give them to the Emperor, to whom they belonged,
 but yet took them himself as a Donation to St. *Peter*,
 tho’ he knew they were claimed at the same Time by
 the Emperor. *Fleury* observes this to be the first Foun-
 dation of the temporal Lordship of the *Roman Church*;
 for the Story of the Donation of *Constantine*, is legen-
 dary and fictitious.

ANNO 787. either Pope *Adrian* ^m err’d in ad-
 mitting the Worship of Images, or the General Coun-
 cil of the West, kept at *Frankfort*, in rejecting them.
England, *France*, and *Germany*, persisted some Ages
 in the denying of Worship to them: They voted them
 to be in their Churches for Books to the illiterate, but
 would have no Cult paid to them. The *French* for
 a long while, forbid the Figure of a Body to be repre-
 sented on a Cross in their Churches, but a bare Cross
 only. But what was then solely the Pope’s Opinion
 in the West, is now become a Term of Communion
 in the *Romish Church*!

ANNO 801. Pope *Leo III.* ⁿ was accused of several
 Crimes before *Charles* the Great, of which he purged
 himself,

¹ *Fleury Discours sur l’Hist.* n. 3.

^m See *Fleury*, *Du Pin*, and *Cabassutius Notit. Hist. Eccl. ad
 Concil. Francofurt.*

ⁿ *Fleury*, *Lib.* 45. n. 22. .

himself, by an Oath taken in the Church of his Innocence. This Pope was for retrenching *Filioque* from the Creed of *Nice*. A little before he died, he put to Death ° all who conspir'd against him ; which the Emperor took ill that the first Chair should do, and commission'd Inquiry into the Fact. However, he is a Saint, and his Name is put into the *Roman Martyrology*, by the Decree of the Congregation of Rites, *Anno* 1673. tho' he died *Anno* 816. But he left great Riches to the Churches in *Rome*, says *Fleury*.

IN the Year 817. *Pascal* was Pope ^p. He was accused of Murder, but 'tis certain he protected the Murderers against the Justice of the Prince. However, he is register'd a Saint, in the *Martyrology* the 14th of *May* ; for just Reason, because he enriched several Churches in *Rome*, says *Fleury*.

ANNO 833. Pope *Gregory IV.* ^a being arrived in *France*, the Bishops who were of the Party of the Father, viz. *Ludovicus Pius*, wrote a Letter to him, for he was for the Emperor's Son, *Lotharius* ; wherein they complain'd, " that he came into their Country
" without being desir'd ; and that if he came to ex-
" communicate them, they would excommunicate him
" again ; for that he had no Power to excommunicate
" Bishops that were in their own Dioceses, nor to dis-
" pose of any thing belonging to them : Nay, they
" even threatned to depose him, should he attempt any
" such thing.

ANNO 897. Pope *Stephen VI.* declared void the Ordinations of Pope *Formosus*, which was an Error in Faith.—And now we come to a Time wherein *Genebrard* tells us, that fifty Popes successively, within the Space of 150 Years, departed from the Virtue of their Elders, and shewed themselves Abjurers of Christianity, and Apostates, rather than Catholick ^r Bishops:
He

• *Ibid.* L. 46. n. 20.

^p *Fleury*, Lib. 46. n. 51.

^a *Ibid.* L. 47. n. 38.

^r *Chronicon. Gilb. Genebrardi, Parisiis Ann.* 1600. fol. p. 546.

He reckons all so, from Pope *John VIII.* to Pope *Leo IX.* that is, from the Year of our Lord 878, to 1048. which is above 170 Years. So teaches the learned *Genebrard*. And here I will draw a Veil, lest I be thought to write with Satyr : so that I will say nothing of the *Marosia's* and *Theodora's*, who were Harlots to Popes, and Mothers to Popes ; nor of their getting into that See by Murder, Bribery, Arms, and Interest of Mistresses. And it was about this Time, that the *Greek* separated from the *Latin* Church.

I AM sorry that Succession to such Miscreants, makes the best Plea which Men of Sense of that Communion hold by. And altho' we grant, that after the Time prefixed of 1048. they had several Men of Probity and good Life that fill'd the Chair ; yet still we find the same have been opposite to the Head, *Christ* ; and to have inverted the Sense of Scriptures, to confirm their Falshoods. A flagrant Instance of this is in Pope *Gregory VII.* who made use of those Words *feed my Sheep* ^t, to prove his arbitrary Power in the Temporals of ^s Princes. And now the Headship of *Rome* goes beyond that of *Christ*, which was not over this World, but over his Church. To establish this extensive Headship, the same Pope taught, that those Words, ^t *Know ye not that ye shall judge Angels, how much more Things that pertain to this Life*, were applicable to his usurped Dominion. He repeated his Wickedness, when he taught, that Kingly Dignity was invented by human Pride, but that Episcopal Power was from God ; for 'tis Divine Doctrine, that the Power of Kings is from God, *Rom. xiii. 1.* as well as the spiritual Part of Episcopacy. He followed the same when he taught, that Episcopal Dignity was as much above the Royal, as Gold is better than Lead ; for by that means all Magistrates ought to be Bishops, or ruled by them. And much like this he did, when he would have enforced

^t *John xxi. 17.*

^s *Fleury, Lib. 62. n. 32, &c.*

^t *1 Cor. vi. 3.*

forced this Doctrine from an Apocryphal Letter of St. Clement's to St. James, (a Thing that never was *in rerum naturâ*) as also, when for the same he made use of the supposititious Piece of Pope Innocent the First's excommunicating the Emperor Arcadius, for consenting to the Expulsion of St. John Chrysostom. His Bull for excommunicating the Emperor of Germany begins thus: " St. Peter, Prince of the Apostles, hear thy Servant whom thou hast nourished from his Infancy, and preserved to this Day from the Hands of the Wicked, who hate me because I am faithful to you. You are Witness, you and the holy Mother of God, St. Paul your Brother, and all the Saints, that the Roman Church obliged me to govern it (*Malgrè moi*) notwithstanding my Endeavours to the contrary. And that I had much rather have chosen to have ended my Life in Exile, than to have usurped your Place by human means. But finding my self in this Station thro' your Favour, and without having merited it, I believe 'tis your Intention that Christian People should obey me, according to the Power that God has given me in your Place, to bind and to loose both in Heaven and on Earth. In assurance of this, for the Honour and Defence of the holy Church, from the Part of Almighty God, Father, Son, and Holy Ghost, and by your Authority; I do forbid Henry, the Son of Henry the Emperor, to govern the Kingdoms of Germany and Italy, because by an unheard of Pride, he has raised himself against your Church: I absolve all Christians from the Oaths they have taken to him, or shall take to him for time to come; and I forbid every Body to serve him as King. . . . I charge him in your Name with *Anathema*, to the End that People may know even by Experience, that thou art Peter, and that upon this Rock, the Son of the living God hath built his Church." The Emperor being abandon'd by his Subjects, thro' this Decree,

cree, went in the Winter time to meet the Pope, who condescended that he might repair his Fault by Submission. The Pope was then at *Canusium*, whither the Emperor came barefoot, and was admitted within the second Cincture of Walls, for the Castle had three: He passed there the whole Day till Evening, expecting the Orders of the Pope, drown'd in Tears, without eating or drinking; the second and third Days he passed in the same manner; the fourth Day the Pope admitted him into his Presence, and gave him Absolution, upon Condition to use no Signs of Royalty, and to submit to the Pope's Sentence, which he did design to pronounce upon hearing the ^v Cause.

SOON after, when the Emperor repented of so much Weakness as he had shewed, the Pope again excommunicated him, took from him *Germany* and *Italy*, and pretended that for the future he should have no Courage in Battles, and never gain a Victory; tho' he killed *Rodolphus*, whom his Holiness had confirmed in his Place, in a pitch'd Battle, beat his Enemies, and sack'd *Rome*. This Pope ^u gave to *Rodolphus* *Germany* and *Italy* in a Prayer, much after the same manner that he had taken them from *Henry*; but with a Conclusion to his Enemies, *May God confound them, to bring them to a salutary Repentance*. This Act is dated the 7th of *March*, *Anno* 1080. The Formulary of the Oath, which he required of all to be taken who might be Emperors, was, ^w *To be a Vassal of St. Peter, and to swear Obedience to the Pope*.

THIS Doctrine, as to the Pope's Power over Temporals, has continued ever since in the Church of *Rome*, if we may believe their Popes and General Councils, even down to that of *Trent*; however contrary it is to the Words of our Saviour, who told *Pilate*, *My Kingdom is not of this World*. But having observed this before, I shall here say no more, but add the Words
of

^v *Fleury*, Lib. 62. n. 11.

^u *Ibid.* L. 63. n. 1.

^w *Ibid.* n. 5.

of *Joannes à Capistrano*, a great Doctor, who lived A.D. 1400. and was so fully perswaded of this, that he says, that ^x *the Pope is as it were a God upon Earth, greater than Man, less than God, the most singular Vicar of Jesus Christ, the Successor of St. Peter, the Ruler of the Universal Church, the Director of the Lord's Flock, and the designed Spouse of the Church.* These Titles he draws from the Canon Law and Canonists; and it seems they were so acceptable, that altho' they were full of Blasphemy, yet they were never disown'd by that Court, nor censur'd. But it was not Doctors only that came into this way of thinking, but the very Popes themselves thought after this they might act as Gods upon Earth. Upon this Pope *Urban II.* ^y *Anno 1090.* being consulted, declared that they did not commit Murder, who, fired with Zeal for the Honour of the Church against excommunicated Persons, should kill any of them: And is not this teaching opposite to *Christ*, and setting up himself a contrary Head, like a sort of God upon Earth?

POPE *Paschal*, in 1107. commands *Robert Count of Flanders*, to prosecute with Fire and Sword the People of *Liege*, as he had done those of *Cambray*; and this for the Remission of his Sins, and to gain Heaven. This Decree is dated, *Albani*, 12^{mo}. Kal. Feb. Ex *L. Bochell. Decret. Eccles. Gell. L. 5. ti. 5. c. 5.*

ANNO 1155. ^z the Pope insisted upon the Emperor's holding his Stirrup, and would not receive him to a Kiss of Peace, till he had performed that Office

T to

^x *Illā reformatio erit Deo accepta, regularis, justa & sancta atque vera quæ sic à vero Deo & suo Vicario summo Pontifice fuerit approbata, qui est quasi Deus in terris, major Homine, minor Deo, singularissimus Vicarius Jesu Christi, ut in c. quanto, & in c. inter corporalia. Extra. de translat. & d. c. fundamenta. §. decet. Ipse est Successor Petri, Rector universalis Ecclesiæ, Director Dominici Gregis ac Sponsus Ecclesiæ designatus, ut in c. ubi periculum. §. ceterum. de elect. li. 6. Ita Joannes à Capistrano 1mæ. extravag. Joan 22^{di}. de verb. significat. Ex repetitionibus Juris Canonici in 6 Vol. Colon. 1618.*

^y *Fleury, Lib. 63. n. 52.*

^z *Ibid. L. 70. n. 5.*

to him; which the Emperor did, in sight of all his Army.

POPE *Pius* II. declared those guilty of High Treason, and excommunicated *ipso facto*, who should appeal to a future General Council: yet to appeal to Councils was the Practice in the Apostolick Age, and was constantly used in the primitive Ages after: And the University of *Sorbon* did it against Pope *Leo* X. Pope *Pius*'s Constitution is dated 4. Kal. Feb. A.D. 1459. and is quoted by *Gregorius Tholosanus*, *Partit. Jur. Can.* L. 5. tit. 15. *Schol. ad Pontific. Rom.* c. 3.

To evince, in short, the Truth of my Assertion in this Article, I need only put the Reader in mind of the Words used at the Pope's Coronation, which are these: *Accipe thiaram tribus coronis ornata, & scias te esse Patrem Principum & Regum, Rectorem orbis, in terrâ Vicarium Salvatoris nostri J. C.* The Inference from hence will be natural, that where there are such Heads, *Christ* can have no Body under Him; as being directly opposite to his Spirit, and the Tenor of the Gospel.

ARTICLE VII.

THE Church of *Rome*, is not the Church of *Christ*, because it claims a Sovereignty over all other Churches, and usurps an Authority or Empire over other Bishops, that Antiquity knew nothing of.

NOTHING is more evident, than that the Primitive Ages were entire Strangers to any Jurisdiction that the Bishop of *Rome* might lay claim to, in other Bishops Provinces. The 5th Canon of the Council of *Nice* expressly ordains, that the Bishops of every Province, shall be the *Dernier Resort* to determine the Ecclesiastical Disputes both of Laymen and Clergy; and tho' *Christianus Lupus* (a great Abettor of the Popes Usurpations in this kind) would have this Canon speak

speak of Disputes that happen among the inferior Clergy, yet 'tis the Assertion of *Peter de Marca*, Archbishop of *Paris*, and of *Launoius*, Doctor of *Sorbon*, that this Canon excepts no Ecclesiastick Causes; and that no Appeals of any kind, to the *Roman* Bishop, were by the primitive Laws of the Church tolerated. *Paschasius Quenell* asserts the same; and so does *Gerbafius*, another *Sorbon* Doctor, and *Garnerius*, a learned Jesuit. 'Tis true that these great Mens Books, according to Custom, were censur'd at *Rome*; but yet they were stood by, by the *Gallican* Bishops. But to examin the Thing itself; the Abettors of *Rome's* Extravagance in this Canon, appear too plainly to wrest the genuine Sense of it: For first, tho' Priests and Deacons Disputes might have only been mention'd, as it seems the Meaning principally drives at them; yet the Judgment, in regard of Bishops, is still the same: for otherwise, Bishops Causes would have been excepted. Besides, 'tis spoken here of the Assembly of the Bishops of a Province, which every particular Bishop is known to be subject to, by the Acts of every Provincial Synod of those early Times, that we read: whereas, if the Canon had meant only the inferior Clergy of a particular Diocese, 'tis without Dispute, that their Causes are to be heard by their own Bishop, not generally by an Assembly of Bishops. Again, if this Canon did not mean the Causes of Bishops also, Bishops might have been without any Restraint; for there is no other Canon in that Council, that appoints them a Bar to be call'd to; nor is there any *Provocation* or Appeal allowed to any other Bishop or Bishops, from the Decision of the Assembly of Bishops of the Province. The second General Council makes use of this Decree of the Council of *Nice*, and affirms, "the sole Administration of all Ecclesiastical Affairs, by the Decree of the first Council of *Nice*, to belong to the Bishops of the Province." (Can. 2. tom. 2. Conc.

Col. 954.) consequently the determining the Causes of Bishops.

THE *African* Bishops, in the Affair of *Apiarius*, had imbibed the same Sense of the 5th Canon of the Council of *Nice*. Pope *Innocent I.* in his Letter to *Vitricius* Bishop of *Roan*, owns the same Thing; tho' in the End of his Letter, he puts in a Salvo for the new-born Aspirings of that See. *St. Chrysostom*, in his Epistle to the same *Innocent*, confesses, that his Cause could not be judged by *Ultramarine* Bishops; because, according to the Laws of his Forefathers, it was necessary that all Causes should be determin'd within their respective Provinces. And long before, ^a *St. Cyprian* assured us, " That it was decreed and resolved on by
" all Bishops, that every Cause should be heard where
" the Crime was committed: for to every Pastor a
" Portion of the Flock was committed, for him to govern; and that Persons should be there examin'd,
" where Witnesses might be brought to the Facts alleged." He goes on, and calls them " desperate
" and abandon'd Wretches, (*desperati & perdit*) to
" whom the Authority of Bishops of *Africa* (*i. e.* of
" their own Country) should seem less than that of
" Strangers." *Du Pin* ^b quotes the 54th Epistle of *St. Cyprian* for these Words, but it must be a Mistake, since it is not so in any Edition that I have seen, neither of *Pamelius*, nor *Erasmus*, nor *Dr. Fell's*. This Testimony of *St. Cyprian*, with the Resolution of the Bishops met at *Carthage*, often mention'd in the Affair of *Apiarius*, are unanswerable Proofs of the Sentiments of the Church of *Africa* (at that Time almost wholly professing Christianity) touching the Bishop of *Rome's* Pretensions to judge or revise Cases or Causes, determin'd or determinable in other Provinces. But these Sentiments were not confined to *Africa* only: In the Council of *Antioch*, held in 341. 'tis decreed, (*Can. 15.*)
" That

^a *Cyprian. Ep. 59. ad Cornel. PP. edit. Fell. Amstelodam. 1700. p. 266.*

^b *Du Pin, de Antiq. Eccles. Disc. p. 99. 4^{to}.*

“ That if any Bishop be condemned by all the Bishops
 “ of the Province unanimously, he shall not have his
 “ Cause heard over again by others; but the Consent
 “ of all the agreeing Bishops shall stand immoveable.”
 But if they should disagree, 'tis order'd, (*Can. 14.*)
 “ That then the Metropolitan shall call in some Bi-
 “ shops of the neighbouring Province, that with them,
 “ together with his Com-provincial Bishops, the Con-
 “ troversy may be justly determin'd.” The Canons
 of this Council were approved of in the General Council
 of *Chalcedon*, and afterwards admitted into the
 Discipline of the Universal Church; where we see the
 final Decision of Causes made by Bishops of the re-
 spective Provinces, without recourse allowed to *Rome*
 as a superior Court. And this Practice seldom varied
 in those early Ages, unless a Person condemned by such
 a Provincial Synod, had got a Decree from the Em-
 peror to have his Cause re-heard in a more numerous
 Assembly; which was in such Cases never contraven'd,
 as appears by the 12th Canon of this same Council.
 And indeed, *Petrus de Marcâ* gives that Privilege of
 revising the Cause to the Prince's Edict; for otherwise
 it would have been uncanonical, whereas with it 'twas
 frequently practis'd in the primitive Times: So *Atha-*
nasius's Cause was re-heard at *Sardica*, by command of
 the Sovereign: so was *Photinus*, Bishop of *Sirmium*.
St. Chrysostom, if we may believe *Palladius*, when he
 had been condemned by the Synod (*ad Quercum*),
 petition'd *Arcadius* the Emperor to have his Cause re-
 heard in another Council. But it was never allowed
 to petition to be re-heard by the Bishop of *Rome*; nor
 was it ever own'd, that he had any supreme Autho-
 rity to determine Matters in other Provinces.

THE second General Council beforemention'd,
Can. 6. “ commands Information to be preferr'd be-
 “ fore all the Provincial Bishops; and if they are not
 “ sufficient to make a Decision, that they then go to the
 “ greater Synod of the Bishops of that *Diocese*,” *i. e.*

of that Nation or Patriarchate, for such a *Diocese* then signified, and a *Parish* then stood for what we now mean by a *Diocese*. *Constantius*, in his Letter to the Synod of *Rimini*, tells the Occidental Bishops, that they should not define any thing touching the Oriental Bishops, but only treat of such Things (relating to Discipline, in their National Meetings there) as concern'd themselves : And this, tho' it was from an *Arian*, yet shews the Discipline of those Times in the Point I am upon. *St. Ambrose* was of the same Opinion ; and in a Council held at *Aquileia*, spoke as much.

IN the Year 347. I must own, there was a Derogation made from this established Discipline, in a Council held at *Sardica*, whose third, fourth, and fifth Canons gave to the Bishop of *Rome*, TO HONOUR (as they said) THE MEMORY OF ST. PETER THE APOSTLE, ^c a Power of revising the already judged Causes of Bishops, and of appointing Deputies from among, or with the Provincial or neighbouring Bishops, to judge the Cause anew, and reverse the Sentence given ; or left it to his Liberty to confirm that which was already pronounced, by not ordering a review of the Cause : and that no other Bishop should be substituted in the room of the condemned, till *Rome* had taken Cognizance of the Matter. This Levity, in making and unmaking Church-Discipline, is suitable to the Inconstancy of human Kind, but is not surprizing, if we consider that these Allowances were granted to *Rome* by Western Bishops, meerly for the sake of *Athanasius*, to moderate the Power of the Oriental *Arians*, who had shewed too much despotick Heat in his Prosecution ; and for whose sake this Assembly was principally convened. However, these Canons were never received in the East, and but very lately in the West. The Oriental Bishops disagreed with this Council at their first con-

^c Note, The Bishop of *Rome* obtains this as a Favour, not as a Right inherent to his See.

convening, and so departed again: Neither was any mention made of them in the first Council of *Constantinople*, nor in that of *Chalcedon*, nor in that called in *Trullo*: these Councils, on the contrary, order'd all Causes to be determin'd in their respective Provinces or *Diocefes*, as before explain'd. The *Africans* and *Gauls* zealously oppos'd these same; nor did the Bishops of *Italy* make any use of them, in the Affair of *Maximus*, Patriarch of *Constantinople*, whom they thought unjustly deposed; they only petition'd the Emperor *Theodosius* to grant a re-hearing of his Cause in a larger Assembly, of which they might be Members: Their Words are remarkable, *Non prærogativam nobis vindicamus examinis, sed consortium communis arbitrii*; i. e. "We do not claim a Right of examining his Cause, but only a Fellowship in giving the Verdict." And if these Canons had been legal, they certainly would have insisted upon the Right of their chief Bishop to examine.

ARCHBISHOP *de Marcâ* thinks that this Council lost its Title of being General, from the Time the Orientals forsook it; and tho' there are some Instances of its being named among the orthodox Eastern Bishops, yet it is only as to that part of it which relates to the Synodical Letter, which the Fathers of this Council wrote, to signify their communicating with, and restoring of *Athanasius*. In this Sense it is that *Basil*, *Epiphanius*, *Socrates*, *Sozomen*, *Theodore*t, and other *Greeks*, approved of this Council: For it was upon the Affair of *Athanasius*, as soon as it was brought upon the Carpet, that the Orientals departed, saying, It was contrary to the Canons to judge again a Case already judged. Consequently by these, the rest of the Orientals knew what was doing: But as to the other Canons made there, the Orientals were entire Strangers; and therefore the Decisions following could not be Synodical. However, Pope *Zosimus*, *Boniface*, and *Celestine*, were so well pleased with Canons made

so answerable to the ambitious Aims of that Chair, that they published them every where under the sacred Name of those of *Nice*. Pope *Leo I.* proceeded upon these, in the Affairs of *Hilary* of *Arles*, of *Flavian* of *Constantinople*, and others. *Vigilius* challenged after this, all Appeals before Sentence given, as appears in his Letters to *Eucherius*. *Pelagius II.* did the same. *Gregory I.* thought he had Power of judging all Causes, either at *Rome*, or by his Deputies on the Spot, even in the first Instance, as appears *Lib. 1. epist. Ep. 8.* So far did these Canons contribute to the enervating the ancient Discipline. Note, That tho' *Photius* puts these Canons in his *Nomocanon*, yet he expressly assures us, that they are not received in the East. *Richerius* proves^d the same against Cardinal *Peron's* Answer to King *James*, *Lib. 1. c. 53.* Neither did *France*, *Africa*, or *Spain* receive them, till after the Year 567. as may be seen in *Du Pin*, (*de Antiq. Eccl. Disc. p. 130.*) Nay, and the very Bishops of *Rome* who proceeded upon them, seldom made use of their Name; they either gave them a more warrantable Denomination, or the plausible Term of *ancient Canons*. These laid the Foundation of *Gratian's* Law, that gave the Bishop of *Rome* Power of calling all Causes to himself; which Law was made at the Request of a *Roman* Synod in the fourth Century; tho' it was never promulgated nor received. They did the same to *Valentinian's* Law, *Anno 445.* and to what was established in the Council of *Trent*, *Sess. 24. de Reform. c. 5.* which makes the Pope sole Umpire of all Episcopal Causes.

It is observable from what has been said, that the first Council of *Nice*, the first of *Constantinople*, and that of *Chalcedon* (implicitly by approving the Canons of the Council of *Antioch*) three of the first General Councils, acknowledged no Sovereignty in the Bishop of *Rome*, nor any Appeals to be made to him, out of other Bishops Provinces or Dioceses. Let us next consider

^d *Richer.* Tom. 1. *Concil. Gen.* p. 75.

sider what the Council of *Ephesus* decrees touching this Matter ; and see further what the Council of *Chalcedon* speaks explicitly to this Point. And first, as to the Council of *Ephesus* ; In the seventh Action it decrees, “ That the ancient Custom should be observed in
 “ all the Provinces ; and that no Bishop should attempt
 “ to bring under his Jurisdiction A PROVINCE
 “ WHICH HERETOFORE HATH NOT BEEN
 “ SUBJECT TO HIM, NOR HIS PREDECESSORS,
 “ AND THAT IF ANY ONE HATH ENDEAVOURED IT,
 “ OR HATH KEPT ANY PROVINCE BY FORCE,
 “ HE SHALL BE FORCED TO RESIGN IT, that the Canons be not violated,
 “ and haughtiness of worldly Power may not creep into
 “ the Church, &c.” This Council was held in 431. Then as to the Council of *Chalcedon*, which was held in 451. it decrees thus in its ninth Canon ; “ That if
 “ any Clergyman have any thing against his Bishop,
 “ he should address himself to a Provincial Synod ; or
 “ if he hath any thing to do with his Metropolitan,
 “ he shall go to the Exarch of the Diocese.

HERE we have the Voice of the first 450 Years after *Christ*, against the present Sovereignty of the Popes over other Bishops. We see it vigorously fortified against, by the most Primitive, most Catholick, and most August Assemblies in the World : And we see again, from what a little contemptible Spark or Beginning at *Sardica*, not discernable or spoken of for many Revolutions of Years ; nay even asham’d to be own’d, this same Power, *granted to honour the Memory of Saint PETER*, has involved the Universe (upon a Pretence of being a *Jure Divino* Right of the utmost Consequence, and a Patent seal’d with the Sanction of the Son of God) in a general Conflagration : This has set Father against Son, Family against Family, Kingdom against Kingdom ; it has fill’d States with Schisms and Divisions, the Church with Scandals and Rewards of Scandal ; it has loaded the Christian Name
 with

with Hatred and Obloquy, the Christian Religion with Scoff and Scorn; it has prostituted the Spouse of *Christ*, unspotted and undefiled, to be thought Folly by the Heathen, and to be made a By-word to the Jews: and finally, to subdue all Things to itself, it has spared neither Threats nor *Anathema's*, neither Things sacred nor profane, neither Souls nor Bodies: It has taken the Diadems from the Heads of Kings, to crown itself; it has wrested the Scepter from the Hands of God, to article with or for Souls in the other World; it has doom'd to Damnation all Opposers, and fill'd all *Europe* with an Inundation of Blood, Desolation, and Confusion; neither sparing oppress'd Kingdoms, nor hearkning to the Tears of Widows, nor the Cries of Infants: One hundred Thousand perished by means of *Simon* Count of *Montfort*, General of that bloody *Croisade*, that was preached against the *Albigois* for disowning this Power, *A.D.* 1210. The Massacrees of *Paris* and *Ireland*, which happen'd for the same Cause, are still fresh in Memory. The dreadful Wars of the *Henry's*, *Otho's*, and *Frederick's*, are eternal Monuments in History, of the greatest Cities consum'd with Flames, and of whole Rivers of human Gore, pour'd out for this fatal Usurpation. *England* became a Slaughter-house of our Nobles for this End, in King *John's* Reign; nor was *France* much better, in the Pontificate of *Julius II.* — But they alledge Facts to prove this Sovereign Power of the *Roman* Bishops, out of ancient History; therefore I shall forbear this invidious ripping up of old Sores, to consider each of these Facts in particular. The first is,

Of MARCION.

MARCION being condemn'd for a sacrilegious Fornication, by his Father, who was Bishop of *Sinopsis* in *Paphlagonia*, came to *Rome*, after the Death of Pope *Hyginus*, to be received into the Church again:
From

From whence *Bellarmin* infers, (*Lib. 2. de Rom. Pont.*) that it was customary to Appeal to *Rome* in the second Age, for then this Thing happen'd. But this was no more than a wicked Vagrant's running away from Justice: and *Rome* very well knew it had no Power of receiving Appeals, or reversing his Father's Sentence: Therefore they cried, *non possumus illud facere*, i. e. we have no Power to do such a Thing, as to reconcile you. This is related by *Epiphanius*, who was a Witness to it. As to what *Tertullian* says, (*Lib. de Præscript. c. 30.*) that *Marcion* had Proposals of Reconciliation made to him by *Eleutherius*; this happen'd a long Time after he had been an Associate of *Cerdon*, and had made himself subject to the Diocese of *Rome*.

Of Pope VICTOR, and the Asiatick Bishops.

THE most ancient Councils that we have, are those that treat of the keeping of *Easter*; in which every Province determin'd the keeping of it that way which they thought most agreeable, without concerning themselves with the *Roman* Pontiff in the Matter. Upon this, Pope *Victor* excommunicated the *Asiatics*; but they regarded it only as a *Brutum Fulmen*, and thought it not worth their taking notice of. *Irenæus* and the *French* Bishops, says *Eusebius*, reprov'd *Victor* very bitterly for his Attempt; which shews, that they thought he had no Right to judge Things determin'd in *Asia*, or else they would not have reprov'd him very bitterly. Besides, as to the Excommunication in those Days, it was common to every Bishop to withdraw himself from the Communion of such as he dislik'd; and Excommunication imported then no more, and not a delivering over of such as they withdrew from, to Satan. And again, tho' *Victor* withdrew himself from their Communion, yet no other Bishop did: So that this Excommunication argues much more a Heat in *Victor's* Brain, than any superior Authority of his Chair.

Of

Of FORTUNATUS and FELICISSIMUS, &c.

Bellarmin ^c tells us, that *Fortunatus* and *Felicissimus* appeal'd to *Rome* in *St. Cyprian's* Time, (Men that were excommunicated for the Crimes, and who allowed such as offer'd Incense to Idols in the Times of Persecution, to return to the Church and their former Station, without having testified any Repentance.) *St. Cyprian* ^f speaks of these in his 59th Epistle, in the Words I have mentioned a little after the beginning of this Article; but *Cornelius*, then Bishop of *Rome*, would neither hear their Cause, nor offer to reverse the Sentence given against them, as knowing he had no Power over Bishops of other Provinces, nor any Authority to question the Legality of their Proceedings. *St. Cyprian*, in his 68th Epistle, speaking of *Basilides* and ^g *Martialis* (two condemn'd Bishops) resorting to *Rome*, in order to get their Condemnation by their Country Bishops revers'd, instead of acknowledging any Power in the See of *Rome* to do so, expressly teaches, " That they accumulated
" Crime to Crime by resorting thither; and that the
" Sentence given against them could not be lawfully repeal'd: " upon which the *Africans* consecrated immediately other Bishops, in the rooms of the deposed. These and such like, are not Instances of Appeals to *Rome*, but only Escapes from the Justice of their Country. And *Bellarmin* might have taken notice that these were never styl'd in Antiquity, *Appellationes*, i. e. Appeals, but *Effugia*, i. e. Escapes from Justice, which all harden'd Sinners are apt to make. And since in the 23^d Chapter of the same Book, he
is

^c *Bellarmin. Lib. 2. de Rom. Pont. c. 21.*

^f *Cyp. Edit. Fell.*

^g These were two *Spanish* Bishops, condemned by a Provincial Synod in *Spain*. Upon which the former applied for Redress to *Rome*, and the *Spanish* Bishops to *St. Cyprian* for Advice, when their Sentence was canvassing, and afterwards reversed at *Rome* by Pope *Stephen*.

is pleased to tell us, " That this Sense of St. Cyprian's
 " Words, (tho' they are the verbal and natural Tran-
 " slation of them) and the Allegation of the Practice
 " of those early Ages, are the Arguments of *Luthe-*
 " *rans.*" I must say with *Richerius*, ^h " That if these
 " are the Arguments of the *Lutherans*, it plainly fol-
 " lows, that St. Cyprian, St. *Augustin*, and all the Bi-
 " shops of the *African Church*, with those of the
 " Council of *Nice* and *Constantinople*, were *Luthe-*
 " *rans*; with whom 'tis much better to consent in
 " Matters of Faith and Discipline, than with the Abet-
 " ters of an absolute *Romish Monarch.*" As to his
 reasoning, " That Appeals to *Rome* were not disal-
 " low'd, by St. Cyprian's not saying so in his afore-
 " said 68th Epistle," 'tis very weak; for what is quot-
 ed out of the said Epistle, is sufficient to shew, that
 St. Cyprian highly discommended this running to *Rome*,
 as he did the Proceedings of the Bishop there; and
 in a former Epistle, (Ep. 59.) he asserted the unlawfulness
 of resorting thither. And 'tis very unreasonable
 to think a Man allows such and such Practice, because
 in every Letter that he writes, he does not plead, the
 unwarrantableness of them.

Of MARCIAN, Bishop of Arles.

BARONIUS, *Bellarmin*, and others (because
 St. Cyprian, ⁱ writing to *Stephen* Bishop of *Rome*, says,
 " Let Letters be directed by thee to that Province,
 " and the People of *Arles*, thro' which *Marcian* be-
 " ing deposed, another may be put in his Place;")
 infer, that the Bishop of *Rome* was then acknowledg-
 ed to have Power of deposing Bishops. But this Ar-
 gument is as ill grounded as the rest; for first, it ap-
 pears he had already been condemn'd by the Bishops
 of his own Country, and by all that heard of his
 Case:

^h *Richer. tom. 1. Concil. p. 121.*

ⁱ *Cypr. Ep. 68. Edit. Fell.*

Case: *Quando ipse sit ab universis sacerdotibus judicatus.* i. e. *Whereas* (says St. Cyprian) *he has been condemn'd by all Bishops already.* So that he had been already heard and convicted, before this Letter was wrote. Besides, where was the necessity of his being brought to a formal Trial, who openly declar'd for *Novatian's* condemn'd Heresy? Must Synods of Bishops meet as often as any particular Person, associates himself manifestly to Hereticks already condemn'd by them? Needs there any other Sentence against those who separate openly from the Unity of Catholick Communion, than what has been legally pronounced before in the same Case? If St. Cyprian's applying thus to Pope *Stephen*, might infer a Right in Pope *Stephen* of judging such Causes at his Bar; will not the *Gaul's* applying to St. Cyprian, infer also that he had a right of judging the same Cause too? St. Cyprian acknowledges nothing more, nor seeks any Thing else, in an Affair that publickly disturbed the Church of *France*, than the Consent of other Bishops in the Procedure against the Guilty. So he says to Pope *Stephen*, *Cui rei nostrum est subvenire & consulere, Frater charissime*, i. e. "In this Affair it belongs to us to advise, and bring Relief, dear Brother." Where he gives him no greater Privilege than himself; and this is no more than what the Orthodox Clergy of one Country, ought to do to those of another in the same Communion; namely, to assist them with their Interest and Advice. For tho' every Bishop has his own Part of the Lord's Flock only to govern, in the ordinary Discipline of the Church, yet in extraordinary Matters, when a Neighbour's House is on Fire, there is no question, but Christian Charity requires neighbourly Assistance from them. And nothing else seems requir'd by the Application of the Bishop of *Gaul* to St. Cyprian, and of St. Cyprian to Pope *Stephen*, but that for a further Satisfaction of *Marcian's* Guilt, he might be unanimously declar'd, by Bishops of other great Sees, excommunicated, and justly

justly deposed; that those who mistrusted the Regularity of the Proceedings of their Country against him, might be convinced of the same, by the concurring Testimonies of unbiaſs'd Strangers of great Dignity, and of the ſame Communion with themſelves.

Of St. DENYS, Patriarch of Alexandria.

ST. DENYS having ſucceeded *Heraclas* in the Episcopal See of *Alexandria*, in the Year 248. was ſoon after accuſed to the Biſhop of *Rome*, of holding a Diviſion of Subſtance in the Trinity. From whence *Baronias* interſ, that at leaſt the Biſhops of great Sees are legally accuſed to, and judged by the Biſhop of *Rome*. But here his Inference is wrong again, for St. *Denys* was neither legally, nor juridically accuſed at *Rome*, but only a vile Aſperſion had been carried thither of him by thoſe, who either did not, or would not underſtand the Meaning of his Doctrines. If this was an Argument of the Biſhop of *Rome's* Power, of judging the Biſhop of *Alexandria*; then the Accuſation brought againſt *Paul* the Biſhop of *Antioch*, to *Denys* Biſhop of *Alexandria*, (recorded in *Eusebius*, l. 7. c. 27.) was an Argument of the latter having a Power to judge the former, which no Man verſed in Church Hiſtory will pretend to ſay. The ſame Argument holds of the *French* accuſing *Marcian*, and of the *Spaniards* accuſing *Bafilides*, to St. *Cyprian*. Again, the Monks, Deſenders of *Origen*, who were driven out of *Egypt* by *Theophilus*, Patriarch of *Alexandria*, fled to *Conſtantinople* for redreſs; but did that argue a Superiority of the Biſhop of *Conſtantinople* over that of *Alexandria*? St. *Cyril*, Patriarch of *Alexandria*, ſeparated *Nestorius* of *Conſtantinople* from his Communion, and yet that was never taken to argue a Superiority of the former See over the latter; but it was cuſtomary for one Biſhop to do ſo to another, where they imagin'd one was in an ¹ Error.

¹ *Du Pin de Antiq. Eccl. Diſc.* p. 153.

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justly deposed; that those who mistrusted the Regularity of the Proceedings of their Country against him, might be convinced of the same, by the concurring Testimonies of unbiass'd Strangers of great Dignity, and of the same Communion with themselves.

Of St. DENYS, Patriarch of Alexandria.

ST. DENYS having succeeded *Heraclas* in the Episcopal See of *Alexandria*, in the Year 248. was soon after accused to the Bishop of *Rome*, of holding a Division of Substance in the Trinity. From whence *Baronius* inters, that at least the Bishops of great Sees are legally accused to, and judged by the Bishop of *Rome*. But here his Inference is wrong again, for St. *Denys* was neither legally, nor juridically accused at *Rome*, but only a vile Aspersion had been carried thither of him by those, who either did not, or would not understand the Meaning of his Doctrine. If this was an Argument of the Bishop of *Rome's* Power, of judging the Bishop of *Alexandria*; then the Accusation brought against *Paul* the Bishop of *Antioch*, to *Denys* Bishop of *Alexandria*, (recorded in *Eusebius*, l. 7. c. 27.) was an Argument of the latter having a Power to judge the former, which no Man versed in Church History will pretend to say. The same Argument holds of the *French* accusing *Marcian*, and of the *Spaniards* accusing *Basilides*, to St. *Cyprian*. Again, the Monks, Defenders of *Origen*, who were driven out of *Egypt* by *Theophilus*, Patriarch of *Alexandria*, fled to *Constantinople* for redress; but did that argue a Superiority of the Bishop of *Constantinople* over that of *Alexandria*? St. *Cyril*, Patriarch of *Alexandria*, separated *Nestorius* of *Constantinople* from his Communion, and yet that was never taken to argue a Superiority of the former See over the latter; but it was customary for one Bishop to do so to another, where they imagin'd one was in an ¹ Error.

¹ Du Pin de Antiq. Eccl. Disc. p. 153.

ror. Besides, the Bishop of *Rome* did not assume to himself a Power of pronouncing Sentence, either for or against *St. Denys*, but only informed him of what he was accused of, as one Brother might do to another, and desir'd an Account of his Faith; which every Bishop used to do, to those whose Faith was suspected or accused. So *Athanasius* demanded an Account of the Bishop of *Antioch's* Faith; *Epiphanius* an Account of *Paulinus's*; *St. Cyril* of *Alexandria*, an Account of *John's*, Patriarch of *Antioch*; *St. Basil* demanded the same of *Eustathius*, Bishop of *Sebastie* in *Armenia*; and yet, this giving an Account of Faith so demanded, was never understood to give any Authority to one See over another.

HERE we have the principal Objections that are alledged to maintain the Pope's Authority in other Bishops Provinces, to the Death of *St. Cyprian*, which happened in the Year 258. or, as *Baronius* will have it, in 261. We see how falsely they are asserted for Truths, and how little colour was given to the ensuing Pride of *Rome*, by the fervorous Pastors of the Primitive Church. We see *Rome* disown'd in *Cornelius's* Time any right of hearing, or revising the adjudg'd Cases of *Marcian*, *Fortunatus*, and *Felicissimus*. We see, that when Pope *Stephen* presum'd to do so, that *Spain* was astonished at the Novelty of the Thing, and consulted its Neighbour *Carthage* about it; which declared the Bishop of *Rome's* Attempt erroneous, and the Sentence of the Bishops of *Spain* legally irreversible. We learn that in those Days, an Appeal to *Rome* had no suspending Effect; for the Bishops of *Spain* did not stop in their Proceedings, upon the pretended Appeal of the condemn'd *Basilides* and *Martialis*; and finally, we learn, that the Judgment of the Province was decisive, since *St. Cyprian* taught, that it could neither be legally alter'd, nor revised by the Bishop of *Rome*.

AFTER *St. Cyprian's* Time, we have no remarkable Instance, neither in the third nor fourth Age following,

lowing, of any Addreffes made to *Rome*, for reverſing or reviewing a Judgment over Biſhops, already given. 'Tis true, *Baronius* is willing to think, there is a ſolid Proof of his Biſhop's depoſing Power, in the Caſe of ^m *Paul* of *Samofata*, Patriarch of *Antioch* : But this Depoſition was made in a Synod held at *Antioch*, where *Paul* was cited, convicted, and condemn'd, without any Conſent or Participation of the Biſhop of *Rome* ; neither had *Paul* recourſe to *Rome* after for redreſs : Nor had the Biſhops there aſſembled any further regard to the Biſhop of *Rome*, than to acquaint him, that for Time to come, he ought to ſend Letters of Communion to *Domnus*, (the new conſecrated Patriarch) and no more to *Paul*. But St. *Athanaſius* ⁿ ſays, *Duo Dionyſii . . . quorum alter Alexandria, alter Romæ Præſul fuit, Paulum Samofatenum ſuſtulêrunt ; i. e.* " Two *Denys*'s, one Biſhop of *Alexandria*, the other " of *Rome*, depoſed *Paul* of *Samofata*." I ſhall not diſpute here the Senſe and Tranſlation which is given to theſe Words, and which *Du Pin* ^o takes notice of ; but only obſerve, that even by this Allegation, there is no Preeminence given to *Rome*. They are both quoted by *Athanaſius* as concern'd alike ; only the Biſhop of *Alexandria* is named firſt : and how the Pope's depoſing Power, above that of *Alexandria*, can be thence gather'd, I do not know. 'Tis certain that *Denys* of *Alexandria* proſecuted *Paul* with Vigour, till he made a feign'd Recantation ; and that he died before he was conven'd again, in 270. And as for the other *Denys* of *Rome*, how far he might be concern'd with particular Acquaintance that might meet at the Synod, as being a *Greek* himſelf by Birth, I cannot tell : But as to his being openly concern'd againſt him, we have no Account, unleſs it was by his Intereſt with the Emperor *Aurelian*, (an Heathen) to get *Paul* re-

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^m *Baron. ad Ann. 265. num. 10.*

ⁿ *Athanaſ. li. de Synod. p. 918.*

^o *Du Pin Antiq. Eccl. Diſc. p. 155.*

moved by force from *Antioch*, which he would not quit after he had been Synodically condemn'd. Some Authors (as *Richerius*) charge *Denys*, Pope of *Rome*, solely with this *via facti*, (and which was afterwards used towards St. *Hilary* of *Arles*, by Pope *Leo*, under the Emperor *Valentinian*) but other Authors attribute this uncommon Proceeding to the Bishops of *Italy* in general, at the Request of the Oriental Bishops. And if this way of doing be a deposing Power in the Pope, *Baronius* may have reason to bring this Instance in for a Proof, with a witness. For taking a Bishop away, and carrying him off by armed Force, argues certainly a deposing Power in a most visible way.

Of CÆCILIANUS.

IN the Beginning of the fourth Age, our Adversaries alledge another Instance of *Rome's* superior Power, of pronouncing Sentence in the Cases of Bishops already judged; and that is in the Person of *Cæcilianus*, Bishop of *Carthage*. The real History is this: After *Mensurius*, Bishop of *Carthage*, was dead, *Cæcilianus*, a Deacon of that Church, was elected, *Anno* 306. in his Place, by the neighbouring Prelates, with the Consent of the Clergy and the People. Upon which *Botrus* and *Celesius*, two Priests of the same Church, seeing themselves excluded from that Dignity which they had openly intrigued for, fram'd the Design of a Schism; they alledged that his Ordination was null; they accused him of several Crimes, and drew to their Party a rich *Spanish* Lady, named *Lucilla*, who hated her new Bishop, for having reprimanded her for her Faults. *Donatus*, a Bishop of *Numidia*, a passionate and ambitious Prelate, join'd these Malecontents, and ordained *Majorinus* (a Domestick of *Lucilla*) Bishop, in the room of *Cæcilianus*, who had been depriv'd in an Assembly of the same Gang. This Affair made a great Noise, and the Emperor *Constantine* took cognizance of

of the ^p Matter, at the Request of the Followers of *Donatus*, commissioned *Melchiades*, Bishop of Rome, to hear the Cause; and order'd *Cæcilianus* to appear before *Melchiades*, *Marinus*, and *Maternus*, all Bishops, who were the Delegates appointed by the Sovereign. These Judges acquitted *Cæcilian* of the Accusation, and gave Sentence against his Adversaries, Anno 313. The first Council of *Arles*, held in 314. did the same; and so did the Emperor, by a particular Judgment, to which he was solicited by the *Donatists*; for so after this they were called, for near the Space of 200 Years, in which they troubled the Church of God.

How any part of this History can prove the Pope's Right of judging the Bishops of other Provinces, is inconceivable. For first, *Cæcilian* never appeal'd to him. 2^{dly}, What was done out of his Province, he was a Stranger to, and was entirely owing to his Adversaries. 3^{dly}, Pope *Melchiades* acted only as Deputy of the Emperor in the Matter; and so says St. *Augustin*, who never speaks of this Judgment but he calls it, *Judicium à Constantino datum*; and, (Ep. 162.) *Judicium . . . nec ipse usurpavit, rogatus quippe Imperator, judices misit Episcopos, qui cum eo sederent; i. e.* " A Judgment given by *Constantine*, and that *Mel-*
chiades did not usurp any Right of judging; but
 " upon a Petition being made to the Emperor, the
 " Emperor appointed Bishops Judges to hear the Cause
 " with him." 4^{thly}, This Cause was tried over again at *Arles*; so that if the Bishop of Rome had given Sentence, his Sentence it seems was not decisive. 5^{thly}, *Cæcilian* had not been condemned by the Bishops of his Country, but only by a pack'd-up Assembly of Enemies; and therefore he never troubled himself in going to *Ultramarine* Judgments, but contented himself with the inward Testimony of a good Conscience, and the Communion of all unbiass'd and godly Bishops of his Country. Consequently, as there was no Appeal, (and this holy Bishop did not know upon what

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Grounds

Grounds he could lodge an Appeal there) the Bishop of *Rome*, by Confession of our Adversaries, must have had no Power to judge. And now we come to the fourth Age, where we shall speak, first,

Of St. *ATHANASIUS*.

THAT St. *Athanasius* should have appeal'd to the Bishop of *Rome*, for the Reviewing and Repeal of the Sentence given against him by the Synodical Assemblies of the Eastern Bishops, is prodigiously boasted on by the Parasites of that Court; as is also his pretended Restauration to his See and Dignity by the *Roman* Bishop. But upon the following Observations, all this swelling Air and high Words will appear to be nothing but Wind, and Exhalations of a preconceived Opinion; without any thing of solid Substance in them. For first, *Athanasius* was not condemn'd by a Synod of his Province or Patriarchate; but only by Strangers, and therefore had no reason to appeal to any Body. 2^{dly}, The Emperor *Constantine* call'd the Bishops to account for so convening against Law, neither would he ratify their Judgment; therefore *Athanasius* had no reason to fly to the *Roman* Bishop, when so strongly abetted at home. 3^{dly}, When he was condemn'd at *Mareota*, he was unheard and absent, and therefore the Sentence was void. 4^{thly}, When he was thus condemn'd, he had not recourse to *Rome*, but to the Emperor. 5^{thly}, When the Emperor had been prepossess'd against him, he was not deprived by a Decree of a Synod, but by the Imperial Edict. 6^{thly}, *Athanasius* did not implore, when ejected, Assistance from *Rome*, but from the Emperor's Son, succeeding upon his Father's decease. 7^{thly}, When the *Eusebians* renew'd their Accusations, it was not *Athanasius*, but his Adversaries, who permitted the Reference to the *Roman* Bishop; who, upon the request of his Enemies, as an Arbitrator, wrote to them, that they might hold a Council where
they

they would. (See *Athanas. Apol.* 2. p. 739.) 8^{thly}, Tho' *Athanasius* did at length go to *Rome*, yet it was only to secure his Life, which his Adversaries had often attempted, and not to lodge any Appeal there. 9^{thly}, Pope *Julius*, when he had heard *Athanasius's* Apology, did not reverse the Judgment, or pretend to give Sentence, but only declared that he looked upon him as a lawful Bishop, and so held Communion with him. 10^{thly}, Tho' *Socrates* and *Sozomen* wrote, that he was restored by Pope *Julius*, as says also the *Romish Breviary*, yet *Valesius* makes it plainly appear, that *Athanasius* did not return to the East, till he was restored in the Council of *Sardica*, upon the Emperor's Edict. Besides, Pope *Julius*, in his Letter to the Orientals, never cracks of his own Authority, but says, That what he did, he did by the Authority of a Council, conven'd at their request; and that it was lawful for a latter Council to examine the Acts of a former. As for those Words in his Letters, *ἐν τῷ καὶ νόμον ἱερουργούντων*, &c. i. e. *That it is a sacerdotal Law, for all Acts of Councils to be esteem'd void, which are made without the Approbation of the Bishop of Rome*; are demonstrated by *Valesius*, in his excellent Notes on these Historians, to be forged, and to be in no authentick Copy or Original, as I observed in my *Irresistible Evidence*, p. 24, 25. In short, the Doctrine of Appeals to *Rome* was so unknown in that Age, that *Eustathius*, Patriarch of *Antioch*, sat down unjustly condemn'd, because he would not violate the Discipline of the Church. *Lucius* of *Adrianople*, and many other Bishops deprived by the *Arians*, did the same. *Euphratas*, Bishop of *Cologne* in the Western Church, and *Saturninus* of *Arles*, being condemned by their Provincial Synods, never thought of an Appeal to *Rome*. And 'tis observable, that when the Eastern Bishops were loaded with the overflowing Gaul of their Country, and came into the West, they applied as much to other Bishops Sees as to the Bishop of *Rome*: and so

it is expressed in the great Council held at *Aquileia*; *Ut ad Ecclesiæ Romanæ, Italiæ & totius Occidentis confugisse judicium viderenter, i. e.* “ Which Eastern Bishops did according to the Custom of their Forefathers, namely, they fled to the Judgment of the “ Church of *Rome*, of *Italy*, and of all the West.

Of BONOSUS.

WE have an illustrious Monument of ancient Discipline in the Cause of *Bonosus*, a Bishop of *Macedonia*, in the End of the fourth Century. This Prelate taught, that the blessed Virgin did not remain a Virgin after the Birth of our most holy Redeemer; and that our Saviour was only Man, and had no Beginning before he was in Flesh, with other Errors of *Photinus*. He was accused of these in a Council held at *Capua*, Anno 389. The Council order'd the Archbishop of *Thessalonica*, his Metropolitan, with his other Provincial Bishops, to judge him. *Anysius*, the Archbishop of *Thessalonica*, with his Brothers, finding the Cause to be troublesome, consulted *Siricius* Bishop of *Rome*, in the Matter, and desir'd he would give Judgment against him: *Siricius*, answer'd, *That he had no right to judge, but that it was theirs to pronounce Sentence; and that there was no eluding by Flight or Escape the Sentence they should give.* This Epistle, which was formerly the 71st in the Collection of St. *Ambrose's*, is most justly restor'd to *Siricius*, by *Jusstellus*, *Holstenius*, and all other learned Men; and gives us an unanswerable Proof against the Usurpations of *Rome* upon other Bishops.

Of St. JOHN CHRYSOSTOM.

THE Example of St. *John Chrysostom* is very strenuously alledged by our Adversaries, to prove, that there was a Custom in the East of appealing to the Bishop

Bishop of Rome. But if the Matter be looked into, it will appear, that such Appeals were then unheard of. *Nectarius* being dead, *St. John Chrysoftom* was promoted to the See of *Constantinople*, Anno 396. In this Station, his Zeal against Hereticks, his ardent Desire to see a Reformation in his Flock, his violent Invectives against the Pride and Luxury of great Men, his retrenching superfluous Expences for the Benefit of the Poor, and finally, his constraining the Clergy to live up to their Laws, got him many Enemies. He fell out with *St. Epiphanius*, upon account of the *Origenists*, and with *Theophilus*, Patriarch of *Alexandria*, for the same Reason: upon which *Theophilus*, to be revenged, assembled a Synod in 403. in the Suburbs of *Chalcedon*, cited *St. John Chrysoftom*, and deposed him. *St. John Chrysoftom* did not think fit to appear or answer to this Council; “ because, says he, we
 “ knowing the Laws of our Forefathers, are obliged to
 “ see that all Concerns be transacted in their respec-
 “ tive Provinces, and that *Ultramontanos*, i. e. People
 “ living in distant Countries, are not suffered to be
 “ appointed Judges over us, . . . *neque congruum est ut*
 “ *hi qui in Ægypto sunt, judicent eos qui in Thraciâ,*
 “ i. e. neither is it convenient, that those who are in
 “ *Egypt* should judge those that are in *Thrace* :” where we see him absolutely declaring against the Judgment of Strangers; and if the *Egyptians* and other Orientals were Strangers, much more were the *Italians* so. When he was borne down by the strong Torrent which ran against him, he did not appeal to the Bishop of *Rome*, but to a greater Synod, as *Richerius* observes, *Tom. i. Conc. p. 117*. When he had been restor’d, and again expell’d, he wrote indeed to Pope *Innocent*, “ to
 “ compassionate his hard Usage, to use his Endeavours
 “ that the Iniquity of the Times might not run so
 “ high in the Church; to write that he was not legal-
 “ ly condemn’d; that the Proceedings against him
 “ were uncanonical and void; that his Adversaries, who

“ were guilty, ought to suffer the Penalties of the
 “ Ecclesiastical Laws ; and that he might continue to
 “ enjoy his Communion.” Which Words seem very
 convincing Proofs of appealing to *Rome* to our Adver-
 saries ; but if they were so, they were the same to *Venerius*,
 Archbishop of *Milan*, and *Chromatius*, Arch-
 bishop of *Aquileia* ; for he wrote in the same Words to
 them. And surely the Patriarch of *Constantinople* did
 not look upon those two Bishops as his Superiors, to
 appeal to against the Judgment of the Bishops of the
 East ; consequently, neither did he look upon the Bi-
 shop of *Rome* as such. But *St. Chrysostom* writes to
 them, to declare it to be their Sentiments, that the
 Judgments pronounced against him were uncanonical,
 according to the Reports that were made to them :
 This was all he did ; and did not appeal to them as
 superior Judges in the Matter, but only had recourse to
 them as to Vouchers of Fact and Point of Law. But
 they object further that *Palladius* (a contemporary Bi-
 shop, and Friend of *St. John Chrysostom*’s) says, Pope
Innocent decreed, (*decrevit*) that the Judgment of *Theo-*
philus was void, and of no effect. But this is only a
 Forgery (a common Fault, when to favour that Court)
 owing to one *Ambrose*, a *Camaldulense* Monk, a great
 Stickler for his Holiness, in Pope *Eugenius* the Fourth’s
 Time ; for he foisted that Word *decreed* into his Tran-
 slation, as many other such like were cramm’d into *St.*
Chrysostom’s Epistles, to support the pretended Sove-
 reignty : Such were *St. Chrysostom*’s speaking to the
 Pope, *Authoritate vestra decernite*, i. e. *decree you by*
your Authority : *Nos jubete restitui*, i. e. *command you*
us to be restored. But since *Bigotius* (one of the learn-
 edst and best Men of the 17th Century) published *Pal-*
ladius’s Life of *St. Chrysostom*, these Forgeries and
 wicked Interpolations have been undeniably detected.
 And this may suffice to convince any reasonable Person,
 that Appeals to the Bishop of *Rome*, or the acknow-
 ledging any Power in his Chair, over other Bishops in
 other

other Provinces, was utterly unknown to Antiquity.

I HAVE gone thro' the four first Ages, and shewed there was no such thing heard then or allowed of. I could add the two following Ages, but that 'tis enough to satisfy every well meaning Christian, to shew, that neither in Times of Persecution, nor for 170 Years after, when Church Discipline was every where preached and insisted upon, in its full Extent, and all unwritten Traditions of Apostolick Doctrines canvassed in numberless Councils, this of acknowledging a superior Authority in the Bishop of *Rome* over other Bishops, or a Power to appeal to him from the Judgment of the Bishops of their several distinct Nations, was never heard of; and therefore must be a most notorious Error in Faith, as well as a scandalous Blemish in Discipline.

ARTICLE VIII.

THE Church of *Rome* is not the Church of *Christ*, because the Places of their Assemblies are not so much for Prayer, for Hearing the Scriptures, for Singing the Praises of God, and for Administring of the Divine Mysteries, as for Superstition, Shew, and false Worship.

THIS will be made out, when Prayer, Hearing the Scriptures, Singing the Praises of God, and the Administring of the Sacraments, are proved to be the least Thing there sought after. As to charitable Collections, they are common to all Christian Professions; and so need not to be further spoken of.

FIRST then, As to Prayer in the Church of *Rome*, the most solemn Part of it in their Churches is done in an unknown Tongue. This is undeniable, so that this cannot be of use to the Vulgar. 2^{dly}, As to the Reading of Scriptures, this is forbidden in that Church, in intelligible Languages; and if a Text of Scripture be taken for a Sermon, 'tis made out generally by
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some Story more edifying (as they think) to mean Capacities, than credible to Men of Understanding. 3^{dly}, As for Singing the Praises of God, where no Body understands what is sung, (such as is their Psalmody, their Hours, and the singing Part of their Mass) is equally inconceivable, how it can be done for the Benefit of the major Part of the Flock: for the Praises of God sung by Men, are but so many rapturous Issues of the Heart, and so many thankful Congratulations of Love, for the Glory and Beneficence of the Almighty Being, and kind Bestower of Gifts; which cannot be done in a Language, which those who are to join in do not understand. And 4^{thly}, as for the Administring of the Divine Sacraments, that seems to be the least Part of their Intent; their Communion Services being generally for the Priests; and oftentimes none are admitted to be present but themselves; and if other well meaning Souls, come to read the Meaning of that unknown Language, and their secret Words, in some Translation, they still receive no Sacrament with them.

BUT perhaps, this Consideration may be too weak to those, who think there is a Reason for Divine Services to be performed in an unknown Tongue in Christian Churches, to make them more mysterious; therefore I shall examine, in the next Place, the Design of building Churches among Christians, and a further Use they, the *Roman* Catholicks, make of them. As to the Design, I think it is plain out of what I have said under the 8th Divine Truth, that it was for Prayer, for the Ministry, for the Reading of Divine Scriptures, for the Singing the Praises of God, which I shall forbear to repeat. But 2^{dly}, as to the Use that is made of them; I think it is proper to consider, 1st, How they are built and adorn'd? 2^{dly}, What they have in them? And first, as to their Churches, that they are very splendid and magnificent, is well known, and on this Head, we need but consult History; how-

however, because it may divert the Reader, I shall particularize two or three Churches. Of *St. Peter's Church at Rome* I find this Account; that it is built all of Marble both within and without, and cover'd with Lead, and Copper gilt: all is magnificent, and surpassing even the Ideas of Grandeur and Beauty. The Paintings, the Columns of Marble, the prodigious richness of every thing there, are admirable. The Portal is eight and forty Yards high; the Portico is stately; the Vault of the Portico is all gilt, and extends itself to full proportion with the Portal. Above the Portico is a magnificent Gallery, where his Holiness every *Maunday Thursday*, and *Easter-Day*, appears in publick, and gives his Blessing to the People below, who are then all upon their Knees. There are five Gates to this Portal, that in the Middle is all of Brass, and that on the right Hand is called the Holy Gate, which is never open but in the Jubilee Year, namely, every 25th. The Plan of the Building, is in form of a Cross, near 200 Yards in length, and the transverse Branch 132; in the Center of these Branches, rises up the Dome about 110 Yards high, but the rest of the Vault is only 48 Yards high. All the Pavement is Marble, and all the Vault is gilt. In the Middle of the transverse Branches of the Cross, is raised the high Altar, under the Dome, and a Canopy of Brass raised over it; the Riches of which nothing can equal. Upon this every Pope is placed after his Election, to be the owned Successor of *St. Peter*. No Body can do the Communion-Office, or say Mass here, but the Pope, or those that he gives Leave to. Under this Altar, is a Place which is called the Confession of *St. Peter*, where the Body of that Apostle lies in a sumptuous Monument. A large Gallery surrounds the Place before the Church in an oval Form, 300 Paces in Length, and 200 in Breadth. 380 Columns support this Gallery, which is enriched with a most noble Ballustrade, whereon are the Figures of the 12 Apostles,

Apostles, and several other Saints, to the Number 88. In the midst of this Place, there are two fine Fountains, and in the Space that separates their two Basins, there is the finest Obelisk in the World, all of one Marble Stone, 26 Yards and 2 Foot in Height, without counting the Pedestal, which is 26 Foot in Height.

THE Cathedral of *St. Mark's* at *Venice*, all shines with Gold, is set round with Marble Seats, and the Pavement is laid with Marble, wrought with Chequer Work. The Vaults of the Porch are all gilt, and are supported with 300 Marble Pillars, exceeding beautiful, both for their Largeness and their Colour; the whole abounds with great number of Statues, vast Riches, and curious Workmanship.

THE Cathedral Church of *Paris*, is a most magnificent Building, and immensely rich. There is a Nunnery in the Kingdom of *Naples*, whose Church is hung with Cloth of Gold, the Steps to seven Altars are covered with Silver Plate, and those of the High Altar with beaten Gold. The Riches and Beauty of the Church and Chapel of *Loretto*, are known to be unspeakable. The Wall and Pillars of the Jesuits Church at *Bonn*, in the Diocese of *Cologne*, is all over curiously done on the inside, with Blue and Gold; to say nothing of its Riches and Ornaments: In short, there is scarce any Church or Chapel, but what is exceeding rich, and adorn'd with fine Pictures, abundance of Plate, besides Images, and Relick-Cases of Silver and Gold, of great Weight and Value. But when I reflect, that the Heathens also had such sumptuous Temples, that *Herodotus* tells us of a Temple at *Babylon*, that was two Furlongs every way in Extent, and eight Furlongs to the Top in Height; that the Temple of *Diana* at *Ephesus*, was 450 Foot long, 220 broad, that it had 127 Pillars, each 60 Foot high: That the *Roman Capitol*, had 40000 Pound of Silver laid out in its Foundation, and above 12000 *Roman* Talents,

Talents, laid out in the covering of it with Gold, as *Plutarch*^a relates; that the chief Mosch or Church of the *Turks* at *Fessa* in *Africa*, contain'd a Mile in Circumference, and had 31 Gates, besides the Grandeur of 700 more of them, which were in the same Town: It is also said,^r that the principal *Turkish* Mosch at *Medina*, where *Mahomet's* Body lies, is supported by 400 Pillars, on which hang 3000 Lamps of Silver; that there is an Isle therein, cover'd with Plates of Silver, and Cloth of Gold, &c. I cannot from thence conclude, that so much Shew is any Token of true Worship perform'd in such Churches. The holy Scripture tells me, I must *worship the Father in Spirit and in Truth*, and that *He dwells not in a Temple made with Hands*, Acts xvii. 24. which was practically observed in the early Ages of the Church.

I READ in *Socrates*^f of one *Acacius*, Bishop of *Ameda*, that when the Roman Army had taken 7000 *Persian* Soldiers Prisoners, that the said *Acacius* called his Clergy together, and told them, that our God neither wanted Silver Dishes nor Cups, for he neither eat nor drank; wherefore, since the Church had several golden and silver Vessels given by the Faithful, he thought it proper to melt them down, and therewith to relieve the poor Prisoners, that were in great distress for the Necessaries of Life: and accordingly he did so, and with the Remainder bought their Ransom. We read of many holy Men in the primitive Ages, that have done the same; and *St. Bernard*, upon the *Canticles*,^s laments this pompous Grandeur: "From whence, *says he*, do you think comes all this Affluence of worldly Things into the Hands of the Clergy; this Splendour in Attire, this Luxury in Diet, these Heaps of silver and golden Vessels, unless from the Goods of the Spouse of *Christ*, (which is
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^a *Plutarch. Vit. Publicol.*

^r *Johan. Bodinus, Method. Histor. c. 5.*

^f *Socrat. Hist. Lib. 7. c. 21.* ^s *St. Bern. in Cant. Serm. 77.*

“ the Church ?) hence it is that she is poor, in want,
 “ and naked, much to be pitied, and without Life or
 “ Spirit. Hence it is not now the Business of the
 “ Clergy to adorn the Spouse, but to rob her ; it is
 “ not to guard her, but to loose her ; it is not the Bu-
 “ siness now to defend her, but to expose her ; it is
 “ not to instruct her, but to prostitute her ; it is not
 “ to feed the Flock, but to *kill and to destroy them.*”

And in another Place, ^t “ How many Altars shine
 “ this Day with Gold and precious Stones ? How
 “ many Walls are this Day hung with Tapestry ? Do
 “ you think Angels will come to these, and leave poor
 “ Men ? If so, why did the Angels rather appear to
 “ Shepherds, than to the Kings of the Earth, and the
 “ High Priest of the Temple ? Why did our Saviour
 “ himself, to whom all Silver and Gold belong, con-
 “ secrate Poverty by his sacred Example ? &c.” In his
Apology to William Abbot of St. Thierry, he says, “ I
 “ shall not take notice of the Dimensions of our Churches,
 “ of their stately Height, of their excessive Length and
 “ superfluous Breadth, of their sumptuous Ornaments,
 “ and curious Pictures, which attracting the Eyes of
 “ the Congregation, hinder Divine Worship, and seem
 “ to me to represent some ancient Ceremonies of the
 “ *Jews.*” And a little after ; “ The Church shines
 “ in its Walls, and suffers in its Poor ; it covers its
 “ Stones with costly Garments, and leaves its Children
 “ naked ; here the Eyes of the Rich are fed with the
 “ Bread of the Poor : the Curiosity of Men is indulg-
 “ ed, when the Miseries of the Indigent are neglected.”
 And this may suffice as to the Structure and Orna-
 ment of *Romish* Churches.

Now, secondly, as to what they have in them :
 Their Altars must be first taken notice of, as the prin-
 cipal Thing. In speaking of which, I shall consider,
 1st, What Altars are, and the Situation of them, *i. e.*
 where they are placed. 2^{dly}, What Matter they
 were

^t *Serm. 4. in Nat. Do.*

were made of. 3^{dly}, Their Number ; and 4^{thly}, Their Drefs.

As to the first : An Altar is a sort of Table, on which the ancient Pagans offered Sacrifice to their Gods. As there were three sorts of Gods among them, there were three sorts of Altars. Their Heavenly Gods had raised Altars, which they called *Altaria* from their Height, as it were from *alta ara* ; not that this sort of Altars were higher than others from the Surface of the highest Step, but because either the Pavement was raised on which these Altars stood, or else had many Steps up to the Place whereon they were situated ; probably from hence came the *Romish* high Altars. Then, to the Infernal Gods, the Heathens built Caves under Ground, wherein they placed the Altars dedicated to them : and the Use of *Crypt*, which are in almost all the *Romish* Churches under the high Altar, seems to spring from hence. As to the Earthly Deities, the Heathens built Altars almost level with the Ground ; these they called *Arae*, from the *Greek* *ἀρά*, which signifies, *pray*. To these correspond those numerous Altars which the *Romish* Churches have, besides their high Altar, and what they have in *Crypts*. I am willing to own, that the *Jews* had a Plurality of Altars ; one for Sacrifice, another for Shew-Bread, a third for Perfumes : but these were all for different Purposes ; therefore the Church of *Rome* did not copy after them, for they have numberless Altars in the same Churches for the same Sacrifices and Purposes : Besides, *Fleury* cites ^u it out of St. *Cyprian's* ^w Epistle to *Cæcilius*, that there was among the primitive Christians but one commemorative Sacrifice in a Church, and consequently but one Altar ; but this is anticipating the Heads of this Discourse.

As

^v *Card. Bona Rer. Liturgic. L. I. c. 20.*

^u *Fleury Mœurs des Chrétiens, n. 13.*

^w *Note*, I do not find this expressly related in Bishop *Fell's* Edition, but 'tis evidently implied by the *Morning Sacrifice*, at which all the People were to be present.

As to the Matter out of which Christian Altars were made, 'tis certain that in St. *Athanasius's* Time, Altars were Tables made of Wood, in the East: And out of *Optatus Milevitanus* it appears, that Altars in *Africa* were also made of Wood. Since that Time, some of the Bishops of *Rome* have decreed Altars to be raised of Stone; but it is uncertain who decreed this first, tho' it is said in the *Breviary* ^x to be done by St. *Sylvester*, who is also said to be the Author of consecrating such Stone Altars: But all this Story of him, and what is said in both the Dedication Feasts in *November* and on St. *Sylvester's* Day, and on both Feasts of the Holy Cross, are intolerable Forgeries, and confess'd Fables by the learned ^y Men even of that Church. As to consecrated portable Altars, the first mention we find of them is in *Bede's* History, *Lib. 5. c. 11.* where two *Heurwaldi* are mention'd to have gone into *Saxony* with them: But this was in the eighth Age, and the Church of *Rome* began then to be much corrupted; and besides, Venerable *Bede* is known to have made use of false Memoirs. In the ninth Age, *Hincmarus*, Bishop of *Rhemes*, made a Decree concerning them: but then Superstition, Ignorance, and Impiety, were gotten to a great height in the Church of *Rome*. 'Tis plain that when the Origin of such Things was so late, and in an Age so corrupt, that the Use of them was not primitive, and cannot make an Article necessary to Sanctification. *Durandus* ^z says, that the *Romish* Altars have their Institution from a Jewish Original; but this does not seem probable, by what has been already said.

As to the Number of Altars; 'tis plain that there was but one in a Church for many Ages: and a Multitude of them seems contrary to the very Structure of the primitive Churches, and opposite to the very Design

^x *Breviar. Lect. 2^d. Noct. 189^{bis}.*

^y See *Du Pin*, fol. p. 160. tom. 1.

^z *Durand. Rational. Divin. Offic. L. 1. c. 2.*

sign of Religion. For should there be many Altars, there must have been as many *Sacraria*, or Places peculiar to the Priests; and there must have been as many Assemblies of Christians, for they always attended the celebrating Priest and the Clergy: And to admit many of these, is to fling up all which we read of the *πρόναος*, or Porch, of the *ναῖος*, of the *ναός*, and the *βήμα*; of the general Stations of the Penitents, Converts, and Clergy: For all these tended purely to one Service, and looked towards one Altar. And here I cannot help taking notice, that Cardinal *Bona*^a has not one single Proof for Private Masses and Altars, tho' he professedly undertakes to give sufficient Conviction for the ancient Use of them. All that he proves amounts only to this, that to Persons in Sicknes or Necessity, the Sacrament was consecrated in private Apartments, and at private Houses, as is done in the Church of *England*. His Quotation out of *Tertullian* (*de fugâ in Persecut.* c. 14.) proves no more, than the Christian nocturnal Assemblies in time of Persecution. The moveable Oratory of *Constantine*, mentioned in *Eusebius*,^b does not prove private Masses, but only a Place of Prayer and Assembly for himself and the few Converts of his Army. That many of the Bishops that came to the Dedication of the new Church at *Jerusalem*, built by *Constantine*, and officiated there, is no Proof of private Masses; for many Bishops might assist, and join with him that ministred. And as for his Proofs out of Saints Lives, they prove no more than what has been said, granting the Stories to be true; otherwise they prove nothing. I admire that so great a Man, could think these Arguments weighty enough to prove a Thing that is so universally disclaim'd by all Antiquity. *Cabassutius*^c speaks learnedly of one Altar only, and of the primitive Form of

X

Churches:

^a *Card. Bona Rerum Liturgicar. L. 1. c. 6.*

^b *Euseb. de Vit. Constant. L. 4. c. 17.*

^c *Cabassut. Notit. Hist. Eccl. p. 39. Dissertat. 10. Edit. Lugd.*

Churches : so does the ingenious ^d Mr. *Wheatly*, and Dr. *Cave* in his *Primitive Christianity*, p. 138. whither for Brevity sake I refer the Reader.

Lastly, OF the *Dresses* of Altars. 'Tis needless to speak of the precise Number of three single Cloths, or two Cloths with one doubled, required as essential for the Performance of the commemorative Sacrifice of *Christ's* Death; nor of the Number of their Candlesticks, Antependiums, Images, Relicks, &c. since Cardinal *Bona* gives so just a Sentence of them, in these Words : " There belongs, *says he*, to the sacred Household-stuff necessary to the Celebrating of Mass, the Coverings of the Altar, which are of Linen, and are called *Coverlets*, *Palls*, *Towels*, &c. there belong likewise to them Coverlets before the Altar, which are called in the present Age *Antependiums* and *Frontals*, but by the Ancients *Vestes* : To the same belong golden and silver Vessels, Flowers, rich Boxes with the Relicks of Saints, and other such like, *which altho' they be not necessary*, are yet used for an Ornament of the Altar." But after having said this, ^e he endeavours to prove the Use of these Habiliments from *Ivo*, Bishop of *Chartres*; but *Ivo* is known to have insisted upon the *Romish* Usurpations, even against his own Archbishop and his Provincial Synod, and against the Liberties of the *Gallican* Church : and how far Decrees made by such a Zealot may authorize such Superstitions, is obvious to every thinking Person : Besides, he was but a late Author to vindicate primitive Discipline from, as living only in the twelfth Century. *Optatus Melivitanus*, ^f who lived in the fourth Century, is a better Witness of Antiquity, and he mentions, in time of Communion Service in his Days, that the wooden Table (so he calls the Altar) was covered with one linen Cloth,

^d Mr. *Wheatley* on the Common Prayer, Sect. 2. §. 3.

^e See *Du Pin*, 2 Vol. fol. *Ivo* of *Chartres*.

^f *Optat.* Lib. 6.

Cloth, but mentions no other Ornament placed upon it: This, to me, is sufficient to prove, that all other Pageantry is new, and therefore *not necessary*, as Cardinal *Bona* himself ^e observes. I own, that *Constantine* the Great furnish'd the Altar of the Church at *Jerusalem* with Royal Tapistry, and adorned it with Gold and Precious Stones, as *Theodoret* says, *Lib. 1. c. 31.* but it does not appear that Images and Relicks were placed on it, or that a set number of Cloths and Candlesticks were put on, and accounted necessary: Nor can I find in any primitive Writers, one single Instance of these being used, much less of their being requisite for the Celebration of the Sacred Mysteries, so as that all Celebrating without them shall be deemed unlawful; yet at present it is so in the Church of *Rome*.

As to other Instances of the Use to which Churches are put among the *Romanists*, I shall be very short, and only make some Observations, 1st, Of their *Holy Water*. 2^{dly}, Of *Candles* and *Lamps*. 3^{dly}, Of their *Bells*, which are baptized. 4^{thly}, Of their great Variety of *Dresses*, and among others for Boys. 5^{thly}, Of their *Relicks*. 6^{thly}, Of *Images*. 7^{thly}, Of *Processions* and *Devotions* to Saints, &c. 8^{thly}, Of *Beads*. Of these I shall speak in order; and first

Of HOLY WATER.

HOLY WATER, they tell us, ^h was instituted by Pope *Alexander I.* and indeed there is a Decree in his Name in the Canon Law, which signifies the use of it in his Time, and commands it for Time to come: But then I must reflect on what *Du Pin* says, ⁱ “ That
“ all the Decretals attributed to these Popes, (of the
“ three first Centuries) are at present own'd to be
X 2 “ plainly

^e See *Du Pin*, Vol. 1. Tom. 1. 4. cent. fol.

^h *De Consecr. Dist. 3. c. aquam.*

ⁱ *Du Pin Abr. Tom. 2. p. 17.*

“plainly spurious.” *Fleury* ^j informs me, “That these
 “false Decretals had obtained for 800 Years in the
 “Church, and were scarcely disregarded in the last
 “Age.” He adds, “That now there is scarce a
 “Man, tho’ indifferently versed in reading these Mat-
 “ters, who does not confess the Forgery of them.”
 The same Author adds, in his ^k *Discourse upon the*
History of the seventh, eighth, and ninth Ages, &c.
 “That of all Pieces of Forgery in the Church of God,
 “the most pernicious were Decretals attributed to the
 “Popes of the four first Centuries, and which made
 “an irreparable Wound in the Discipline of the
 “Church.” Cardinal *Bona* (Lib. 1. *Rer. Lit.* c. 3.)
 says, “That all learned Men own these Decretals to
 “be supposititious.” But *Platina* plainly affirms,
 that this Pope instituted Holy Water: But if he did,
 it is not to his Credit, to word it especially in the
 blasphemous manner that it is worded in. For in the
 Canon aforementioned, the Scripture is most basely cor-
 rupted; and this Holy Water is foisted in the room
 of the Blood of *Christ*. The Passage of Scripture is
 this: ^l *For if the Blood of Bulls and of Goats, and the*
Ashes of an Heifer, sprinkling the Unclean, sanctifieth
to the purifying of the Flesh; how much more shall the
Blood of Christ? Whereas the Decree in the Canon
 Law, after having commanded the Use of Holy Wa-
 ter, renders that Text thus: *For if the Ashes of an*
Heifer sprinkled with Blood, sanctified and cleansed
the People, much more does this Water sprinkled with
Salt, and consecrated by Prayer, sanctify and cleanse
the People? The same Canon afterwards tells us,
 “That if the Sprinkling of Salt into Water by *Elisba*,
 “cured the ^m Barrenness of the Water, much rather
 “will this Holy Water take the Barrenness away of
 “human Things, multiply all good Things, and
 “sanctify

^j *Fleury*, L. 44. n. 22.

^k *Fleury Discours sur l'Hist. depuis l'an. 600.*

^l *Heb.* ix. 13, 14.

^m *2 Kings* ii. 21.

“ sanctify and cleanse those that take it ; and drive
 “ away the Snares of the Devil, and defend Men
 “ from Illusions ? ” But God knows, the miserable
 Author of this did not reflect, tho’ Salt, applied as
 God inspir’d his faithful Servant *Elisba* once to do,
 had a good Effect upon that Liquid ; yet it ought
 not to be inferr’d from thence, that it should have the
 same Effect upon all Mens Minds and Bodies, to the
 Increase of temporal Blessings, and cleansing away
 both Sins and Thoughts in after Ages, to the End of
 the World, without any Assurance from God of so do-
 ing. Besides, it is a most grievous Sin against all
 reasonable and natural Religion, to exorcise and ad-
 jure by *the living God*, Salt and Water, and all other
 inanimate Things, as St. *Tho. Aquin. Becanus, Dom.*
Soto, &c. affirm : yet this must be done in the making
 of Holy Water. But if we consult History, either sa-
 cred or profane, I am afraid the Origin of this Holy
 Water will appear to be derived, not so much from
 the Jewish Lotions, because they are so unlike them,
 as from the Heathen Rites, to which they bear so
 great an Affinity, many of which that Church has
 adopted for its own. As to the Jews, ’tis plain out
 of the xixth of *Numbers*, and *Levit. xv.* that Washings
 were required, but after another manner. But as to
 the Heathens, we need but read *Virgil*,ⁿ to find
 Frankincense used for the Dead, and the Sprinkling of
 Water to the Living, in the very manner that the Ro-
 manists use it : In the Funeral of *Misenus*, we find the
 Use of Frankincense, which, tho’ not design’d at pre-
 sent to be spoken of, is yet an Argument of their bor-
 rowing from Heathens. *Virgil* says, *Congesta creman-*
tur Thurea Dona.—And for sprinkling three times
 with Water, which is the general Form of Blessing
 every thing in that Church, ’tis expressly said,

X 3

Idem

Virgil. Delphin. Æn. L. 6. v. 224, 225, at v. 228, 229, &c.

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*Idem ter Socios, pura circumtulit unda
Spargens rore levi & ramo fœlicis olivæ,
Lustravitque viros, &c.——*

THIS Purification by Water is also attested by Ovid, ° who speaking of *Juno* returning to Heaven, mentions her being purified by the Sprinkling of Water, in these Words :

*Læta redit Juno, quam Cælum intrare parantem
Roratis lustravit aquis Thaumantias Iris.*

TULLY also speaks of some, who thought Sins were to be taken away, and the Gift of Chastity was to be imparted by sprinkling with Water ; ° *Aspersione aquæ labem corpoream tolli & castimoniam corporis præstari.* But tho' he mentions this, yet he had too much reasonable Religion to think it possible ; for in another Place he assures us, that Sins are not to be washed away with such Trifles ; ° *Animi labem*, says he, *nec aspersione aquæ, nec manibus elui, nec dierum numero & diuturnitate vanescere tollique posse.*

THERE is another Instance, that gives a greater Appearance of these Superstitions being borrowed from the Heathens, and that is their Mitred Abbots and Bishops turning themselves three times, and drilling out their Words three times, when they bless the Congregation, besides their sprinkling what they consecrate three times ; for we read in ° *Ovid*,

*Ter se convertit, ter sumptis flumine crinem
Irroravit aquis, ternis & biatibus ora
Solvit.——*

Nothing,

° *Ovid. Metam. L. 6.*

° *Cicero de Legibus, Lib. 11.*

° *Ovid. Metam. Lib. 7.*

° *Lib. 2. de Leg.*

Nothing, excepting the sprinkling Water on the Head at that Time, could exprefs so to the Life the Pontifical Blessings of that Church. And here, tho' it is foreign to the present Subject, yet because it comes under no other Head that I shall discourse of, I cannot but observe a Custom I have seen in *Lancashire* among *Roman* Catholicks, viz. of flinging an Handful of Earth upon the Coffin of the Deceased, when put into the Grave; which certainly comes from the Heathens, as well as that of their Holy Water; for we read in the *Oedipus* of *Sophocles*,^f that those Infidels believed themselves polluted, who did not fling a small Handful of Dirt, or Mould, upon any Corpse which they approached. But to return to my Subject; I shall conclude this Matter with the Advice of *St. Clement* of *Alexandria*:^s Ἴδε μὴ λυτρῶ ἀλλὰ νόῳ καθαρίζε, i. e. "Be thou clean by the Purity of thy Mind, not
" with Washing of Water.

Of CANDLES and LAMPS.

THE Use of Candles and Lamps in Churches, is undeniably ancient: *Prudentius*, who lived in the sixth Age, speaks of them in the Person of a Tyrant, when in a Hymn of *St. Laurence* he sang,

*Argenteis Scyphis ferunt,
Fumare sacrum sanguinem
Auroque, nocturnis sacris
Altare fixos cereos.*

THE third of the Apostolical Canons forbids any thing to be offered on the Altar besides Oil for the Lamps, &c. and tho' this by some is looked upon as an Interpolation, yet I am very willing to believe, that the primitive Christians had Lamps and Wax Candles in their Churches; but that they were lighted in the

X 4

Day

^f *Nat. Com.* p. 51. l. 1.

^s *Clem. Alex. Strom.* L. 4.

Day time, it does not appear : But on the contrary, I am very well assured that the Council of *Elvire*, which was held in the early Ages of the Church, expressly forbids the lighting Candles in the Day time, at Christian Assemblies ; lest, says that Canon, *the Spirits of the Saints should be disturbed thereby* : which latter Words the learned Cardinal *Bona* ^t cannot understand, because, I suppose, the former give such a Check to the Practice of his Church. But *Fleury* ^v could understand them, and interpret them in *French*, which in *English* is thus, *lest the Spirits of the Saints should be disturbed thereby*, that is to say (says he) lest those Candles might trouble the Attention of the Faithful assembled in Prayer. But that pious Cardinal perhaps might not be sensible, that there could be any Perturbation of Mind, or Dissipation of Thought in Prayer, where a Ceremony of his Church had laid an Injunction. *Lactantius* ^u (who was Tutor to the Son of *Constantine* the Great) very much blames the Offering of Lights and Wax Candles to Almighty God, who is both the Author and Giver of Light to Mankind. And these Instances plainly shew, the Use of Candles in the Day time ought not to be brought into the Church, at least as a Term of Communion ; when the Legality of the Use of them seems controverted in Antiquity.

Of B E L L S.

As to the Use of Bells, 'tis very plain that they were made use of under the Dispensation of the Old Law, from *Exod.* xxviii. 33. but what Time the Use of them came into the Christian Church is uncertain ; neither is it much to our present Purpose, to know whether *St. Paulinus* (as *Polydore Virgil* imagines) was the first that brought them into the Church, (tho' in the

^t *Bona Rer. Liturg.* L. 1. c. 25. ^v *Fleury*, L. 9. c. 15. *prop. fin.*

^u *Lactant.* Lib. 6. *Div. Instit.* c. 2.

the Ornaments of the Church that he built, and minutely describes, he mentions nothing of Bells;) or whether some Body before did it as soon as Persecution ceased, which is the Opinion of *Hieronymus Magnus*, who wrote an whole Book on Bells, with a great deal of Erudition. However, it seems a very reasonable Design, to fix something in Churches to call the People to Prayer by: And it were to be wished, that both Bells and their Steeples were placed for the Convenience of the Parishioners, rather on Plains than on Mountains, in Vallies than on Plains, that they might be farther heard. But as to the Baptizing, or Washing of them both inside and outside, as is done in the Church of *Rome*; the solemn Praying over them, the anointing them with consecrated Oil, the giving them a Name, the accounting them among the sacred Vessels of the Church, the appointing them God-fathers, and reserving the doing all this to the Bishop only, as a Consecration of the highest Rank, must be grievous Superstition, and a great Offence to that God, who delights more to dwell in the Hearts of Men, than in Temples made with Hands. That these Things are so in that Church, is undeniably true, and all their Pontifical Books shew it: And this is a Corruption which came in the eighth and ninth Ages; when the Floodgates were open to receive any Innovation, that might amuse the Ignorance of the Populace, more than any Scriptures, which not many of them, and but few of their Clergy, could read.

Of the DRESSSES of their Priests and others, in their Churches.

THE first Thing that a Priest puts on before he goes to the Altar, is an *Amice* or *Amictus*: 'Tis a thin square linen Cloth, first put on the Head, then let down to the Neck, at the two fore Corners of which are two long Strings, that are to be crossed on the
the

the Breast, then on the Back, and then to be tied before. Cardinal *Bona*^w thinks it might be more properly called *Anaboladium*; of which *Origen* says expressly, "*Anaboladium amictorium lineum fœminarum, quo Humeri operiuntur; i. e. the Anaboladium*" "is a linen Covering belonging to Women, with which they cover their Shoulders." And we read in the *Gallican Martyrology* of the 25th of *December*, that *St. Colomba* gave her *Anaboladium* to the Soldiers, to induce them to grant her a little Time to pray in, before she suffered Martyrdom. The next Thing the Priest puts on, is what they call an *Alb*, or white Surplice, that reaches down to the Ground: This is called in *Greek Poderis*; and was certainly used in the Oriental Churches, for we find in an Oration spoke at the Dedication of a Church, and recorded by * *Eusebius*, that *Paulinus* Bishop of *Tyre* accosts the Priests thus: *Amici & sacerdotes Dei, qui Podere induti estis, i. e.* "Ye Friends, and Priests of God, who are cloathed with the *Poderis*, or long white Surplice, or *Alb*." This is a very ancient Garment used in the Church by Priests. The third Thing they put on is a Girdle: That it was much used in the Pagan Rites, I find many Instances, but not one that shews the Use of it in the Christian Service. The fourth Thing they put on is a *Maniple*, as they call it; which is a Piece of the same Silk or Stuff as the upper Vestment is made of, but near a Yard long, and about three Inches broad, excepting the two Ends, which exceed the breadth of a Span; this is doubled, put over the left Arm, and either button'd under it, or has a Loop made at a distance convenient enough for the Arm to go thro' as far as the Elbow, where it is to hang. Cardinal *Bona* plainly confesses this to be an Invention of latter Ages, and neither known by the ancient Rituals, nor Fathers: His Words are these; *Manipulus posterioris*

ævi

^w *Card. Bona Rerum Liturg. p. 450.** *Eusebius Histor. Lib. 10. c. 4.*

ævi additamentum est, neque in antiquis Ritualibus commemoratur, nec à priscis Patribus inter sacras Vestes recensetur. And this was so far from denoting a Subdeacon's Orders in former Times, as it does now, that even the very Laity used them in *Lanfrank's* Time, as may be seen in his 13th Epistle; and he lived since the Conquest of the *Normans*. The fifth Thing which the Priest puts on is the *Stole*; and Cardinal *Bona* observes, that it is taken from the Women, and was a sort of Garment that reached down to their Ankles: And *Tully* makes use of it to mark out an effeminate Life, so he satyrizes on *Anthony*, & *Sampsi* *virilem togam quam statim muliebrem Stolem reddidisti.* Yet it cannot be denied, but that it was in ancient Times esteemed a noble Garment, peculiar to Kings and Priests: so *Zozimus* ² tells us, when speaking of the Title of *High Priests*, given to the Emperors, he says, "That as soon as any one came to the Empire, the Pontiffs presented him with a Stole, and immediately the Title of *Pontifex Maximus* was given him." *Xenophon* ^a gives us the Form of this Stole, and tells us, that it cover'd all the Body but the Head and Neck. Such was the Stole of the ancient Bishops. St. *Germanus* of *Constantinople* says, that it was of a fiery Colour, and came down to the Ankles. *Theodoret* ^b says, that the Stole which *Constantine* the Great gave to *Macarius* Bishop of *Jerusalem*, was interwoven with Gold. But this is nothing to our Purpose: The Stole used in the *Roman* Church at present, is not so much a Clothing, as a shread of Cloth, Silk, or Velvet, about three Inches broad, which hangs from the Neck behind down to the Feet before, and is at both Ends as broad as the Maniple beforementioned. This is a most essential Garment, for without this a Priest performs no Function in the Church. When this came first in use, we have

y Philip. ii.

^z Zozim. Lib. 4.

^a Xenophon. Lib. 8. Cyripæd.

^b *Theodoret. Hist. Lib. 2. c. 27.*

have no exact Account, nor how it came to have the Name of *Stole* : But Cardinal *Bona* and others think, it most probably came from the Band that was sown to the bottom of the ancient *Stola* ; and after that, was called a *Stole*.

THE sixth Thing which the Priest puts on in the *Romish* Church, before he goes to the Altar, is called *Planeta*, or *Casula*, in *English*, the *Vestment* : Among the Ancients it was a Species of common Dress : *Procopius* ^c uses it for a Garment proper for Slaves. In the Rule of St. *Macarius*, c. 27. 'tis taken for a Monk's Hood. Afterwards it became a Clothing peculiar to all Clergy ; for in a Council held *apud Liptinas in Agro Cameracensi*, Anno 743. c. 3. 'tis decreed, that Priests and Deacons should not be cloathed like Laymen, but should be cloathed with *Casulis*, this peculiar sort of Vestment. The *Planeta* was also used by Laymen, as appears in the Life of St. *Fulgentius*, c. 29. the Author of which says, that as St. *Fulgentius* was walking once in a rainy Day, the Noblemen spread over him their *Planetae*, to keep him from the Weather. Cardinal *Bona* ^d ingeniously confesses, that it is not known when these came to be appropriated to the Service of the Church ; and in the following Column he owns, that the present Form of them (which is to be open under the Arms) is crept into their Church, without any Decree of either Pope or Synod : for it formerly was cut quite round, with an Hole in the middle, for the Priest to put his Head thro'.

Now to consider these in a religious Way ; I can by no means think that the *Amice*, which was peculiarly designed to cover the Necks of the Fair ; or the Girdle, of which I can find no Footsteps but among the Heathens ; or the *Maniple*, which is confessedly a modern Invention ; or the *Stole*, which it seems is nothing but the Hem of a Woman's Petticoat, or some

Hea-

^c *Procop.* Lib. 2. *de Bello Vandalico*, c. 26.

^d *Card. Bona Rer. Liturg.* p. 455. col. a.

Heathen's Robe; or the *Casula* or *Planeta*, which has so uncertain an Origin in the Church; I can, I say, by no means think that these can have Divine Nature in them, so as to be kept up for Terms of Communion in the Service of the Altar. Religion is of a more august Nature, it cannot be tied down to such Trifles: Religion aims in some measure to deify a Man, and make him superior to his innate Corruptions here, that he may sit with his God in Glory hereafter; and far be it from her to admit such mean Inventions, and such base Cloathings, as essential to her grand Designs. A decent Cloathing in her Worship, is certainly becoming the Beauty of Holiness; and such was that of the primitive Church, till *Constantine's* Death: Cardinal *Bona*^e mentions, that he read nothing of Colours, or of gold or silver Raiment used in the Church, till that Time: and that *Acacius*, Patriarch of *Constantinople*, cloathed himself with Black, to bemoan the Difficulties which good Christians laboured under. From whence I infer, that if the *Alb*, or *Poderis*, or white Surplice, was used by all Priests in time of Service; and that the Patriarch put on Black, to lament the Sins of his Flock, and the Vengeance that threatned them; it cannot be an uncomely Precedent for the Laity and Clergy to follow, and is now follow'd by the Clergy of *England*.

THESE are Cloathings of the *Romish* Priests, as they appear in *England*: They have a great deal more, according to the Difference of Orders, and different Degrees of Priests. Bishops have rich Shoes and Stockings put on at the Altar, of which there is no Appearance in Antiquity: They have embroider'd Gloves; which they would have us believe to be an Apostolical Institution, tho' the *Greek* Church for many Ages did not use them. They have Tunicks, and a Mitre, which is, if not Jewish, at least of an heathenish Extraction; with their Ribbands pendant:

Redi-

^e *Card. Bona Rer. Liturg. p. 448. col. 2.*

Redimicula Mitrae,

says *Virgil*. They have also a Crozier, which *Budæus* calls *Lituus Pontificius*, mentioned in *Cicero*, Lib. 1. *de Divinitate*. But as these unnecessary Types of Honour are not like (I hope) to be much known in this Nation, nor my Language to go out of it, I shall forbear saying any more of them.

THEY have also in Popish Countries, besides these antick Dresses of their Priests, Crowns of Flowers for Children that attend their Processions; but these evidently spring from the Sacrifices of *Ceres*, as may be seen in *Natalis Comes*, p. 54. *post Med.*

Of RELICKS.

RELICKS, in *Greek* λείψανα, is the Name which is given to the Remains of a Corpse. The old *Romans* gave this Name to the Particles of Bones, and the Ashes of the Dead, after the Bodies had been burnt; which they put into Urns and Tombs, and honour'd: It was not permitted to uncover them, nor to change the Place of their Interment, without Leave of the College of Priests. This same Name has been given to the Remains of Martyrs, which in the primitive Church were carefully gather'd up, and put under Ground, but not ador'd: They remain'd in their Tombs, and were not exposed, nor elevated upon Altars. Their several Members were not torn asunder, to be sent into sundry Places, but remained altogether within their own Tombs: so that digging up the Remains of the Dead, and placing them on Altars, and offering Incense to them, crept into the Church in latter Ages; and is, if not direct, at least approaching near to Idolatry.

I AM willing to grant, that Churches were built where Martyrs had been buried; for of this we have
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several Instances in *Theodoret* ^f, and other ancient Historians ; I am also willing to believe, as Cardinal *Bona* ^g observes, that the Pastors of the primitive Church were buried under the Altar in the Church, that their Successors, as often as they came to commemorate the Death of our Lord, might remember the Faith and Doctrine of their Predecessors, who lay under their Feet, and might be encouraged thereby to continue in the Unity of the same Faith, and in the same Communion. It might be also the Desire of those Pastors, there to offer up their Souls and Bodies at the End of their Lives, as a reasonable Sacrifice, where they had so often commemorated the Sacrifice of *Christ* upon the Cross : And this Custom is now revived in the reformed Church of *England* ; wherein our Clergy are generally buried in the Chancel of the Churches they governed.

It might be expected, now I am discoursing of Relicks, that I should mention the *Roman CATACUMBÆ*, which have furnished such numbers of Relicks to the whole Christian World, after the Time that *St. Gregory the Great* (*Epist. ad Otgarum Archiep. Mogunt.*) had wrote, He had no Relicks that he could find. 'Tis the Opinion of all Men of Learning, of all Communions, that 'tis very uncertain, not only whether they are the Bones of Martyrs and Saints, but even whether they are the Bones of Christians. Nevertheless, such are taken out by the *Romish* Pontiff at guess, are named, and made Presents of, or sold, as most precious Relicks ; and are exposed in Churches, to receive the publick Veneration of the Faithful, like other Relicks, with this only Exception, that they are not suffer'd to have an Office framed, nor to have a Fast kept in honour of that supposed Saint, whose Name these Relicks are christen'd by, as *Mabillon* ^h observes.

^f *Theodoret*, Lib. 8. *Hist. Eccl.* c. 19.

^g *Card. Bona* *Rev. Liturg.* Lib. 1. cap. 19. p. 416. *in fin.*

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^g *Card. Bona* *Rev. Liturg.* Lib. 1. cap. 19. p. 416. *in fin.*

^h *Mabillon. Lettre du Cult des Saints Inconnu.*

serves. Some learned Men are of Opinion, that these *Catacumbæ* were dug by the ancient *Romans*, for Burying-places of Slaves and poor People: And indeed it is not probable, that the Christians, (a handful of Men) in Times of the severest Persecutions, could undermine all *Rome*, and after that support it with Caves built of Brick, or Stone and Mortar, and never be seen or heard whilst they were doing so: besides, 'tis most certain, that there are some Monuments there with this known *Gentile* Inscription, *D. M.* that is, *Diis Manibus*. But the Ashes of the Dead having no Voice to declare their Owner, there is no hindring People who love to be deceived from being so.

Of IMAGES.

ANOTHER piece of Pageantry which *Romish* Churches are decked with, are Images: These I have touched upon in my *Irresistible Evidence against Popery*, and shewed them not consistent with primitive Christianity: besides, *Dr. Cave*, in his *Primitive Christianity*, and very many other learned Men, have made this appear to be such an unwarrantable Innovation in Divine Worship, that it would be vain in me to speak more of it, besides the loss of Time.

THE 37th Canon of the Council of *Elvire*, expressly forbids any thing which is to be worshipped or adored, to be painted even upon the Walls of Churches; and *Cabassutius*,ⁱ a *French* Oratorian, proves this Canon to be genuine; and so does *Fleury*¹. And if *Christ*, who is to be ador'd, is not to be painted in Churches, I think there is much less Reason to paint Saints, who are not to be adored.

Of PROCESSIONS and DEVOTIONS to Saints.

PROCESSIONS are another Use which their Churches are made to serve. A Procession is an Ecclesiastick

ⁱ *Cabassutius Notit. Hist. Eccl. p. 77. c. 2.*

¹ *Fleury, Lib. 19. n. 44.*

cleſiaſtick Ceremony, in which the Clergy and People go about the inſide, or ſometimes the outſide, of the Church ; or ſometimes from one Church to another ; ſometimes carrying an Image, ſometimes the Sacrament, ſometimes only ſinging Litanies and Pſalms.

THE Heathen *Romans*, when under ſome imminent Danger, or after ſome Victory, order'd Proceſſions for ſeveral Days in all the Temples of their Gods, either to demand their Aſſiſtance, or to return their Thanks. The *Turks* indeed have every Year five ſolemn Proceſſions or *Caravans* to *Mecha*, the Place of *Mahomet's* Birth, and to *Medina*, the Place of his Burial, where his Bones are in a Coffin, ſupported with black Marble Pillars, under a Canopy of Cloth of Silver embroider'd with Gold ; and not drawn up by Loadſtones, as is fabuloſly reported : And this Account (tho' it be Death for a Chriſtian to come within forty five Miles of the Place) we have aſcertain'd to us from ſuch *Turks* as have been in theſe Proceſſions, and have ſince embraced the Chriſtian Religion. But I find no early Origin or Prototype of theſe Things, either in Scripture or Chriſtian Antiquity : ſo that with me they don't ſeem by any means to enter into any Ingredient of an Article of Communion ; but theſe are Ceremonies of that Church, and they muſt be ſworn to, and that no Man can be ſaved out of that Way!

I REMEMBER indeed to have read in ^k *Socrates*, that the *Arians* of *Conſtantinople* being obliged to keep their Aſſemblies out of that great City, met together as they went to their Place of rendezvous, and ſang, both Night and Morning, Anthems and impious Songs againſt the bleſſed Trinity. And this was the Beginning of Proceſſions. To Remedy this glaring Evil, which being new, and taking among the Populace, St. *John Chryſoſtom* cauſed Proceſſions firſt to the *Greeks*, and then to the *Latins*. Tho' every one may ſee that this is neither of Primitive, nor of Divine Inſtitution,

Y

and

^k *Socrat. Hiſt. Lib. 6. c. 8.*

and that consequently they are no ways necessary now, nor obligatory.

THUS much might suffice for the Use which the *Romanists* put their Churches to, wherein the Reader may perceive in every Particular, how far they have deviated from Antiquity, and what gross kind of Worship they have placed in the House of an Invisible God; and what Pageantry they use, instead of Prayer and Conversion of the Heart, and Praises to the Almighty: This will yet appear more evident, when we consider these, and a few other Instances, and that there is not a Month in the Year, in which there are not Lessons (which must be read out of the *Breviary* in the Church) which are entirely fabulous and legendary. This I prove to be fact, out of the Epistle of St. *Gregory* the Great to *Eulogius*, Patriarch of *Alexandria*; who confesses, that in his Time he knew nothing of the Acts of any Martyrs, excepting some few, but what were recorded by *Eusebius* of *Cæsarea*. He says farther, that at *Rome* he had the Names of almost all the Martyrs, distributed into Days, and gathered into one Book, but adds, that that Book gave no particular Detail of their Acts. He says, there was nothing in it, but the Names of the Martyrs, the Place where they suffer'd, and the Day when. Yet now every Month is full of Saints that suffer'd under the Heathen Emperors, above 300 Years before St. *Gregory's* Time; and the *Breviary* can tell us numberless Particulars of their Families, and of their Lives and Deaths! From whence I must necessarily conclude, that either St. *Gregory* was vastly ignorant of the Church-Office, and Ecclesiastical History of his Diocese, (which is contrary to his Character, and the Spirit of his Writings) or that the *Romish* Church, since his Time, has been very fruitful in Invention, and very audacious to order the Reading of such Forgeries in the House of God, instead of Divine Scriptures. Yet these must be read there, false as they are, under Pain of damnable Sin!

What

What Thoughts must a learned Man have, when he reads, on the ninth of *November*, *Constantine's* carrying upon his own Shoulders twelve Baskets of Earth, to make room for the Foundation of the *Lateran* Church, when he then knows that whole Story to be false? What must he think of *St. Sylvester's* Lesson, where a Bath of Infants Blood and *Constantine's* Baptism are told in a Romance? What must he think of *St. Felix* of *Nola*, of *St. Sebastian*, and all the rest, whose Acts he knows are spurious? What must he think of all the Lessons of the Cross, of the *Invention* and *Exultation* of it, when he knows it was never found; and if it had been found, that it must have been mentioned by *Eusebius*, in whose Diocese *Jerusalem* was? For what Man can think so great a Writer would have been silent of the *Invention* of so remarkable an Instrument of Man's Redemption, and miraculously found by the Empress too, in his Diocese, and discovered to the whole World, if it had been so in fact? But he, it seems, knew nothing of it.

As to the *Romish* way of reading Anthems in their Churches betwixt every Psalm, it was not so from the Beginning: That's a *Romish* Interpolation in performing the Divine Office; and is so attested to be by *Platina*, p. 61. *de vitis Pontificum*.

As to their *praying to Saints*, which is another Abuse of their Churches, it had its Origin from the Veneration which was paid to Martyrs; and the rhetorical Apostrophes, which were made by noted Orators at their Tombs. We have Examples of Panegyrics of this kind in *St. Basil*, *St. Gregory Nazianzen*, and *St. Gregory of Nyssa*. After this, they called upon the Deceas'd, and implored his Succour, as if he had been present. This Practice began in the fifth Age; which since, in the Church of *Rome*, has been carried to an enormous Excess, in Canonizations, Processions, Masses, Litanies, Prayers, Offerings, and Hymns to Saints. But thus the Heathens did to their Progenitors;

they sang the Praises of their several Gods, in the Time they were offering Sacrifice.

Salve vera Jovis Proles, &c.

may be seen in the Mythology of *Natal. Comes*, p. 57. and celebrated great Festivals with Profusion in Feasting, as they do; and made their Churches smoke with Incense, as may be seen hinted at in *Virgil*:

Rex Evandrus ait, &c.

And in *Ovid*,

Thure dato flammis, Metam. Lib. 13.

Of B E A D S.

THEY have another sort of Devotion in their Churches, which they call the *Rosary*, and this is the Use of Beads; wherein they say 5 *Our Fathers*, to 50 *Hail Maries*, and 150 to complete 15 Tens; whereof every ten is said in remembrance of some particular Mystery of our Redemption, or some legendary Tradition of that Church; such as are the Assumption of the blessed Virgin *Mary*, in the fourteenth Mystery or Decade, and her Coronation above all the Choirs of Angels in the fifteenth and last. But Beads are not confined only to these Heads, they are often said in honour of some Saint or other; but how *Our Father* and *Hail Mary* may be used in honour of a Saint, I cannot tell; that is, I know not how to make the seven Petitions contain'd in the Lord's Prayer for myself, and living Brethren, and mean them for a Person that I am to suppose is in Glory, and wants nothing; nor how to salute the blessed Virgin, and pray for a happy Death for one that I must presume has had a happy Death already. Father *Dandini*, a Jesuit, in his *Voyage to Mount Libanus*, cap. 11. mentions a more reasonable sort of Beads used by the *Turks*, who carry them

them in their Hands, or at their Girdles. One is not greater than another, tho' they have 60 in Number : But this is only one sort of their Beads. They have another sort, which contains in number 100 Grains or Beads, these are divided into three Parts, by little Strings. *R. Simon* explains in a more particular manner these Beads ; and says, in those which have an hundred Grains, and are divided into three Parts, that they say on one of these Parts thirty three Times, *God's Praise is worthy* ; on the second Part as many times, *Glory be to God* ; and as many times on the third Part, *God is great* : And because three times 33 makes only 99, they say another Prayer at the Beginning of them, which makes just 100. Now to a thinking Person, these sort of Ejaculations, first upon considering the Beneficence of God to Mankind, and testifying our grateful Acknowledgments, by saying, *He is worthy of Praise*, and, *Glory be to him*, are Acts of reasonable Men : Then to raise our Thoughts still higher, and consider the Grandeur of his Attributes and Works, and often to think and say, *Our God is great* ; must be a Devotion more acceptable to our Creator, than by a senseless Medley, to pray on a sort of Beads, where we must speak one Thing, while another is thought on ; or where we must speak to God for our selves and our Wants, while we mean to thank him for those who want nothing ; or where, perhaps, we pray for the Living, and mean it for the Dead : for Beads are also said for the Dead.

BUT this Institution, as now used in the Church of Rome, being of no longer Date than from the Days of *Dominick of Gusman*, ¹ commonly called *St. Dominick*, for his great Zeal in promoting the bloody Wars which the Count of *Montfort* made against the *Waldenses* and *Albigenses*, ^m at the Instigation of the Pope, (for he published a *Croisade* ⁿ against them.) This

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Insti-

¹ *Anno* 1210.

^m *Anno* 1213.

ⁿ One hundred Thousand perished in one Battle.

Institution, I say, being of no longer Date, and a Devotion of such an hollow Nature, it cannot be looked upon as any Mark of Christian Religion, or fit to be used in any Christian Church.

ARTICLE IX.

THE Church of *Rome* is not the Church of *Christ*, because it has adulterated its Liturgy, and has Things in it unbecoming the Belief of the Divine Attributes, and highly derogating from the Honour of GOD.

I HAVE spoken of the Liturgy of the Church of *Rome*, *Art. 5. Sect. 3.* (see Page 151, 152, &c.) and of the Primitive Communion Service recorded by St. *Justin* the Martyr, which is almost *verbatim* the same as is now used in the Church of *England*. But that the Church of *Rome* has an adulterate Liturgy, highly derogating from the Honour of God, I shall prove in few Words. Just before the Consecration, the Priest prays that *God will bless, ratify, and accept their Oblation*: Now if their Oblation be the true *Jesus Christ*, the Son of the living God, after the Words of Consecration, which they are that Minute going to pronounce, (and this is a Tenet they all must hold) is it not an horrible Blasphemy, to pray God the Father to bless God the Son? or, Does *Jesus Christ* need the Prayers of sinful Men, to be accepted of by God the Father?

A GAIN, after Consecration, the Priest prays God the Father to accept the consecrated Elements, *i. e.* (according to them) the very Body and Blood, the Humanity and Divinity of *Jesus Christ*, by the Hands of an Angel: *Jube hæc perferri per manus Sui. Angeli tui in sublime Altare tuum.* Great God! Is not this questioning God's Acceptance of *Christ's* Sacrifice upon Mount *Calvary*, of which this is a Commemoration?

Is

Is not God Omnipresent? Does he want an Angel to bring to his View, the Sufferings of the second Person of the blessed Trinity, made Man? Must He be entreated by Miscreants, to accept of his Son's Sacrifice? or is any Man qualified to be an Intercessor for God?

To mend this Matter, they beg God to accept that their Sacrifice, as he accepted the Sacrifice of *Abel*, of *Abraham*, and of *Melchisedeck*, i. e. as He accepted the Sacrifice of Sheep or Goats, or the Fruits of the Earth, offered to him by mere mortal Men. O Heavens! Can any Man in his Senses believe *Christ* to be God, and that his Sacrifice of Himself, which is of infinite Merit, can come into Competition with such Sacrifices as frail Men offer unto God out of his own Creatures? One would be apt to think, that these Gentlemen make no Distinction betwixt Light and Darkness, betwixt *Christ* and *Belial*; and that they make very free with the Son of God, when they put Him upon a level with his Servants.

ST. *Gregory* the Great ° says, " That the Apostles " made use of few other Prayers, when they consecrat- " ed the Sacramental Species, but the Lord's Prayer." Cardinal *Bona* ^p is much of the same Opinion: And this were much better to be followed, than such Blasphemies. But as every Nation has Power to make Ceremonies for itself, by the positive Concession of the ancient Canons; I think the Form prescrib'd in the Church of *England*, is unexceptionably the best for *Englishmen*; as being, moreover, both suitable to Antiquity, and agreeable to the Practice of the Apostles: Whereas the *Romish* Rite is neither; but, on the contrary, highly derogating from the Honour of God, and the Belief of his Divine Attributes.

IT were an easy Matter to go thro' the whole Mass, and shew when every Prayer and Ceremony came first

Y 4

in

° *Greg. Magn. Lib. 7. Ep. 63.*

^p *Card. Bona Rer. Liturg. L. 1. c. 5. p. 343. col. 6.*

in use ; but this having been excellently done by the pious and learned Bishop *Jewel*, I shall omit it, and refer my Reader either to his Works, or to Dr. *Cave's Primitive Christianity*, and *Howel's Pontificate* ; any of these will shew the ancient Practice on one side, and the forwardness of making Innovations on the other : Those who seek more particular Accounts, may have them from *Romish* Writers ; for which they may particularly consult Cardinal *Bona's* second Book of *Liturgies*, *Durandus's Rationale Divinorum Officiorum*, the *Romish Breviary*, in the Lessons of their Popes, and *Platina* in their Lives. Here then I would conclude this Article, having shewed that the *Mafs*, to those who admit *Transubstantiation*, is highly derogating from the Honour of God ; and to those who admit it not, that it is exceedingly vilifying the Person of our Redeemer, so as to postpone his Institution to the Mediation of an Angel ?

BUT a Word or two, perhaps, will be expected upon the unknown Language that the *Romish* Liturgy is said in, which may be looked upon as another Adulteration of the Communion Service ; but of this I have spoken in my *Irresistible Evidence*,^a and observed, That *Fleury*^r (Confessor to the *French King*, and a very learned *Romanist*) owns, that in the most enlighten'd Ages, Divine Offices were perform'd in the most known Language of every Country : And 'tis most certain, that he ascribes the Abrogation of this ancient Custom to Pope *Gregory VII.* for so he says, *Ou peut donc Marquer sous Gregoire VII. le commencement de ces sortes de defenses.* I must confess, that Cardinal *Bona*^r asserts the *Latin* Language to have been always used in *Africa*, as often as the Liturgy was performed, (out of *St. Augustin's* imperfect Work upon the Epistle to the *Romans*) and it might be so in *St. Augustin's* Days ; because after the Conquest of *Carthage*

^a *Irresistible Evidence*, p. 60.

^r *Fleury*, L. 63. n. 7.

^s *Card. Bona Rer. Liturg. c. 5. n. 4.*

Carthage by the Romans, *Latin* seem'd to be the Language of that Country : yet, probably, as new Conquerors overpower'd the *Africans*, their Language was alter'd, like that of *Spain* : For 'tis equally certain, that the *Roman* Liturgy was not admitted into *Spain*, till *Alfonfus* King of *Castile* was intimidated to receive it, Anno 1074. by Pope *Hildebrand*, as that the *Africans* had it before. But as long as this was not the primitive Form, and came so late into the Church, it cannot be looked upon to be what *Christ* and his Apostles taught, nor the good old Way that we are obliged to follow. *Fleury*^s relates, out of Pope *Hildebrand's* Epistles, the Method and the Time of introducing the *Romish* Liturgy into *Spain*, and other Countries, by threatening Depositions of Kings, Rebellions, and Insurrections of the People. But as I have only the Abridgment of that Pope's Epistles, in which this is not mentioned, I must refer the Reader for a fuller Account to the Epistles at large.

THIS is sufficient to shew, that the Church of *Rome* has not kept the *Form of sound Words* which they received, and which was deliver'd them ; that they do not come to the Father by the Son, whom they make inferior, in the most essential Part of their Worship, to Angels, and to themselves : and that consequently their Worship is derogating from the Honour of God, and the Belief of the divine Essence and Attributes.

ARTICLE X.

THE Church of *Rome* is not the Church of *Christ*, because it teaches many Things that lead Men to Sin.

I HAVE spoke in my *Irresistible Evidence*, p. 141, 144,—146. of several of that Church's strange Allowances

^s *Fleury*, Lib. 63. n. 6, 7.

ances in regard to Morality and Christian Behaviour. I shall add but two more out of their Moralists, that I have since met with ; then I shall give an Instance of *Rome* patronizing such Things, and worse ; and conclude this Matter, with the Powers granted to Priests here in *England*, and the Pecuniary Absolution at *Rome*. As to the first, 'tis out of *Emmanuel Rodriguez's* *Sum of Morality* : which is, That no Man, when he is present at Mass, (or Communion Service) is obliged, under deadly Sin, even Sunday or Holiday, to say any Prayers ; and he quotes *Navarr* and *Sylvestre*, two eminent Authors, for it ; now if a Man be not obliged to raise up his Thoughts to God (which is to say his Prayers) at the Time when the Sacrifice for Christians upon Mount *Calvary* is commemorated, and represented to the Eternal Father, on Days appointed by God and Man for Devotions, such as Sundays and Holidays are, and this under deadly Sin, he is not obliged under any Sin at all ; for it is *in materiâ gravi*. And if Gratitude, the Duty of a redeemed Slave to his Redeemer, the Duty of a lost Man towards his Saviour, of a Creature towards his bountiful Creator, are of such slight Consequence, when the Benefactions too of the former are commemorated in the most solemn manner towards the latter, that they do not highly oblige, they do not oblige at all ; and for ever after Christians may come to Church, only to stare about, and to criticize upon Words and Dresses ; and depart home as impenitent as ever, without sinning.

ANOTHER Instance of such like Doctrine, I find in *Filiucius*,^v a noted *Spaniard* : " A Man, says he, " is seldom or never bound to prepare his Soul for " Grace." Consequently, a Man is never bound to repent of his Sins, never bound to lament his own Weakness, never to make Proposals of Reformation;
never

^v *Emm. Rodrig. Sum. c. 12. de Orat. concl. 5.*

^v *Filiuc. Quæst. Moral. Tom. 2. r. 21. c. 10. p. 44. col. 1. n. 372.*

never to give Alms, nor to do any good Action; for by such the Soul is prepar'd for Grace.

THESE are but trifling Proofs of my Assertion, if regarded as the Opinions of particular Men: Yet if we look upon the whole Body of their Casuists, who have wrote of Cases of Conscience, in the vulgar Language of almost every *Romish* Country, for every Lay Person to read and conduct himself by, (wherein are such, and infinitely more scandalous Opinions than these;) such Doctrines, I say, if we look upon them with that Eye, cannot be regarded any longer barely as Opinions of Particulars, but as so many Sanctions of Authority, for leading People to Sin and Immorality: and this the rather, because no Book can be printed in those Countries, without the Approbation of Divines, and the Censure of the Ordinary; of this sort we have several Collections translated into our Language. Wherefore, as I said before, I shall pass by giving any further Account of them; and shall proceed, in the third Place, to shew that such Things, and worse, are patroniz'd at *Rome*: And this appears plainly, by a Book printed there. The History of it is thus related by *Du Pin*: “ There was, says he, a Book wrote
“ by one Doctor *Sepulveda* in *Spain*, which tended to
“ authorize all the Cruelties and Crimes of the *Spaniards*, committed against the *Indians*. One *Bartholomew de las Casas*, afterwards Bishop of *Chiapa*,
“ opposed this Book, (for he had been many Years
“ Preacher, Missionary, and Bishop among the *Indians*) and tells us, That these cruel Conquerors of
“ the *Indians* were Men without Faith, without Law,
“ without Mercy, without Religion: That they left
“ no Violence, no Rapine, no Inhumanity unpractised.
“ That when they were glutted with the Blood of the
“ poor *Indians*, whom they destroy'd, some by Sword,
“ others by Fire, they tore many to pieces by Dogs;
“ and put others to Death by Punishments, the very
“ Recital of which strikes Horror: without sparing
“ Women

“ Women or Children ; and, in short, were more in-
 “ human and barbarous towards those People, than
 “ if they were the wildest of Beasts “.

Now the Book of Doctor *Sepulveda* authorized all these Cruelties ; and it was presented by the Author to the Royal Council, with earnest Petitions for its being printed : The Council finding it related to Matters of Divinity, remitted it to the Universities of *Alcala* and *Salamanca*. These two Universities, upon mature Deliberation, declared this Book ought not to be printed, and that its Doctrine was not sound. Upon this, Doctor *Sepulveda* sent his Book to *Rome*, and had it printed there. Now this Book asserted a Right in the Pope, to dispose of the Kingdoms of Infidels, and to force his Doctrines upon them by Violence and Death ; and therefore it might please the Court of *Rome*. The Emperor *Charles V.* having notice of it, sent express Orders to forbid it, but too late : and tho’ he forbid the Publishing of it, yet that did not hinder the spreading of several Copies of it. And since nothing can be printed there, without Leave of the Master of the Apostolick Palace, and others ; this must ever be regarded as a flagrant and premeditated Encouragement of the worst of Villanies and Vices, in that Court.

As to the Powers which their leading Priests have in *England*, and which give an immense Scope to Wickedness, I shall set them down, as I received them, when I was appointed *Commissary-General* to visit their Monasteries, (*Anno 1721.*) They were put into my Hands in a Manuscript, which contained many other Things. These I copied out then ; which Copy I now publish, both in *Latin* and in *English* : And, I conceive, there is neither Breach of Trust nor Honour in this Publication ; because these Powers are but a Collection out of Popes Bulls, which are publick to the

^u *Du Pin, Ecclesiastical Writers. See Bartholomew des las Casas, 16 Cent.*

the World ; and which, if they were not designed to be publick, would not have been printed in the several *Bullariums* that we see abroad with Authority. *Roman* Catholicks may look upon these as great Favours granted their Teachers, to avoid their expensive Journeys to *Rome* from this far distant Island, in many Chances of precipitate Vows and Oaths. But as rash Vows and Oaths do not redound oftentimes to any third Person's Profit, and perhaps to the Damage of him that made them : sound Reason would advise a Man to change some of them into Repentance, and others into a Reformation of Manners, without going to a Priest. This I have taken notice of in my *Irresistible Evidence*, p. 145. as a Tenet allowable even in the Church of *Rome* ; so that a Dispensation from *Rome*, where Nature, Reason, and Religion give it, is but amusing the Vulgar. As for other Dispensations, *viz.* of keeping Goods belonging to an uncertain Owner, without inquiring ; or of keeping Goods belonging to an Heretick ; or of dispensing with Oaths of Fidelity to our natural Prince, or made so by our Constitution ; and of all other Oaths, when they think fit : and a Power to do any thing to advance the Church of *Rome*, (which they call the Catholick Church) is detestable Doctrine : And such Tenets ought, in my Judgment, to keep all *English* Protestants continually on their guard ; as long as the Enemy never sleeps, and a Pretender is still abroad, whom we have Reason to think, has deeply imbibed all Principles coming from that See, and such as are abetted by it. But I come to deliver the Powers of their Priesthood, and must let them speak for themselves.

Index Bullarum & locorum
è quibus desumuntur hæ
Facultates.

I. Catalogus Facultatum A-
postolicarum quibus R. A.
Præses Congregationis An-
glicanæ ordinis S. Bene-
dicti, liberè & licitè uti
potest: similiter & Bulla-
rum Apostolicarum, ex
quibus desumptæ fuerunt.

*Habetur in Bullis Sixti
IV. Innocentii IV. & Cle-
mentis VIII. quas Thomas
à Jesu in lib. de Conver-
sione Gentium, lib. 12. ad
longum ponit. & in Bullâ
8 Pauli III. n. 3. & in Bul-
lâ 21 Innocentii IV. & in
2 Nicolai III. n. 1. quas
vide apud Emmanuelem
Rodriguez. conceditur enim
per has posteriores Bullas
ut religiosi in terris infide-
lium vivere possint permis-
su superiorum.*

1 Facultas.

MITTENDI suos
religiosos Presby-
teros ad Apostolicam Mis-
sionem.

^a Continetur in supra-
citatis Bullis per Thomam
à Jesu.

^b In Suarez de Statu
Religioso, tom. 4. lib. 9. c. 2.
n. 15, & 16. & lib. 2. c. 20.
n. 12. tract. 8. quoad suos subditos.

^c Ibidem, n. 16, & 17. Rodriguez Bulla 8 Pauli III.
n. 33. & 20. Innocentii IV. & 18 Clementis VIII. n.
12. nam licet in hac Bullâ excipiantur casus cænæ Do-
mini,

2 Facultas.

* ^a Reconciliandi Hære-
ticos, ^b absolvendi ab om-
nibus casibus etiam ^c Bullæ
Cænæ. Omnes

N. B. Facultates quibus Asteriscus * præfigitur eæ sunt qui-
bus hætenus usi sunt Patres nostri in Angliâ.

mini, hoc tamen intelligitur de illo loco in quo illa recepta; similiter in Joanne Baptista, in Bulla Sixti IV. pag. 50. & 4 Jul. II. p. 79.

^a Suarez ubi sup. n. 9.
Joannes Baptista in Bulla
4 Sixti IV. p. 50. & in
Bulla 4 Julii II. p. 79.

^c Suarez ubi supra, n. 27.

* Omnes etiam Ecclesi-
asticos, ^d & regulares ^e ab-
solvendi quoque à censuris
imo extra sacramentum.

3 Facultas.

Videri potest apud Joan.
Baptista Bulla 4 Sixti IV.
p. 10. col. 2. m. 6.

Dispensandi super qui-
buscunque inhabilitatis &
infamiae maculis.

Ita Suarez ubi sup. n.
41. ubi citat Henriquez &
alios, qui tenent esse pro-
babilem sententiam hanc
etiam in praxi.

Item in concessione à Greg.
XIII. facta Jesuitis in suo
Generali in Angliam desti-
nandis.

^a Rodriguez Bulla 18
Clementis VIII. n. 2.

^b Ex supradicta conces-
sione, Greg. XIII.

^a Rodriguez Bull. 18
Clem. VIII. n. 15. quoad
omnia sacramenta exceptis
Confirmatione & Ordine.
Bulla 2 Nicol. III. n. 1.
Bulla 7 Greg. IX. Suarez
ubi sup. c. 3, & c. 4. n. 5,
& 6.

^b Ex supradicta conces-
sione Gregorii XIII.

4 Facultas.

Dispensandi super qua-
cunque irregularitate ex de-
lictis proveniente, dummodo
non proveniat ex homicidio
voluntario.

5 Facultas.

* ^a Retinendi & legendi
libros Hæreticorum ad ef-
fectum illos impugnandi, &
aliis ^b similem facultatem
concedendi.

6 Facultas.

* ^a Administrandi sacra-
mentum Baptismatis ^b abs-
que solemnitatibus.

7 Facul-

7 Facultas.

Ius naturale concedit, habeturque in dicta concessione Gregor. XIII.

* *Ubi non possunt ferre Breviarium vel recitare Officium absque probabili periculo, recitandi rosarium vel coronam beatæ Virginis Mariæ.*

Rodrig. Bullâ 8 Pauli III. n. 37. quoad facultates & Tom. 1. quæst. regularium, qu. 19. art. 3, & 28. art. 2. & Tho. à Jesu ubi suprâ verbo benedicere circâ finem, & Rodriguez Bulla 18 Clem. VIII. n. 9. quoad reliqua ad Missæ sacrificium necessaria.

8 Facultas.

* *Consecrandi Calices, Patenas, Altaria portabilia, & reliqua ad Missæ sacramentum necessaria.*

^a Rodrig. tom. 1. qu. regul. qu. art. 43. art. 4, & 5. & tom. 2. q. 75. art. 1. & in Bullario Bullâ 8 Pauli III. n. 15. & Joan. de la Cruz de statu religioso, lib. 2. c. 5. dub. 7. n. 4. & Joan. Baptista in Bulla 3 Sixti IV. p. 59.

^b In Bullâ Alexand. VI. concessa domui de Monte Serrette, Bulla scil. 117. Bullarii nostri.

^c Rodriguez. Bull. 3 Pauli III. n. 35. & in concessione Greg. XIII.

^{d e f} Ex concessione supradictâ Greg. XIII. vid. Suar. & Bell. tom. 4. tract. 10. l. 8. c. 3. n. 8.

9 Facultas.

* ^a *Celebrandi Missam in quocunque loco honesto, ^b ac etiam horâ secunda à mediâ nocte, ^c & si opus fuerit bis in die ^d sub dio & subtus terram, ^e & sine ministro ^f & respondente fœminâ in necessitate.*

10 Facultas

10 Facultas.

Thom. à Jesu lib. 12. de Communicatione cum Infidelibus, in annotationibus sup. bullam Clement. VIII.

Cerebrandi coram Hæreticis & aliis quibuscunque personis excommunicatis.

11 Facultas.

Rodriguez bul. 7 Pauli III. n. 4, & 5.

* Celebrandi infra horam post meridiem.

12 Facultas.

Joan. Baptista bul. 7 Clementis VII. p. 119. & Joannes de la Crux de statu religioso, lib. 2. c. 4. dub. concil. 3. art. 1.

Ut Provinciales & Priores locales singulis feriis 4ta & 6ta liberent animam à purgatorio celebrando pro ipsa.

13 Facultas.

Rodrig. bul. 7 Pauli III. n. 3. & ex concessione supradictâ Greg. XIII.

* Commutandi vota quæcunque exceptis castitatis & religionis ac peregrinationis ad terram vel limina Apostolorum & S. Jacobi de Compostella & relaxandi juramenta.

14 Facultas.

^a Id. bulla 18 Clementis VIII. n. 13.

^b In bullario nostro bullâ 9. n. 9.

^a Commutandi omnia vota, exceptis solis castitatis & religionis ^b & ex gravi causâ commutandi etiam hæc vota simplicia.

15 Facultas.

^a Rodriguez in bulla 18 Clem. VIII. n. 18.

^b Sorbo verbo, vota, n. 5.

^b Dispensandi etiam in votis simplicibus religiosi & castitatis ^b & juramentis rationabili tamen de causa.

Z

16 Facultas.

16 Facultas.

Ex concessione Gregorii XIII. Patribus Societatis euntibus in Angliam.

* *Dispensandi in 2 & 3 gradu etiam ante contractum matrimonium & in quocunque impedimento occulto etiam adnullante matrimonium ad effectum petendi & reddenti debitum conjugale.*

17 Facultas.

Rodrig. bullâ 20 Innocentii IV. n. 12. & bullâ 2 Nicol. III. n. 3.

Ut conversi ad Fidem retineant conjuges cum quibus in gradibus lege divina non prohibitis contraxerunt, id est, qui non sunt in 1 gradu.

18 Facultas.

Suarez ubi supra, n. 51.

Dispensandi cum impedimento petendi debitum contracto per illicitam copulam habitam post factum matrimonium cum consanguineâ conjugis, vel etiam ortum ex voto simplici castitatis.

19 Facultas.

^a *Rodrig. bul. 16 Alex. 4, & 17. ejusdem & bullâ 3. Alex. citata per Joan. Bapt. p. 7.*

^b *Ibidem.*

^a *Recipiendi pecunias vel alia bona ex usuris, rapinis, vel aliis modis illicitis acquisita incerto Domino restituenda, ^b & idem de legatis indistinctè in pios usus derelictis.*

20 Facultas.

20 Facultas.

Ex concessione Gregorii XIII. Patribus Societatis Jesu euntibus in Angliam. * *Applicandi piis usibus bona restituenda incerto Domino, aut hæretico, aut componendo Ecclesiæ nomine ob jura patronatus & fructus beneficiorum & aliarum rerum Ecclesiasticarum male perceptarum, & cum illis dispensandi ut bona Abbatialia & reliquos redditus Ecclesiasticos durante schismate possidere possint & omnia hinc acquisita piis usibus applicare.*

21 Facultas.

Rodrig. bulla 3 Leonis X. & ex eadem concessione Greg. XIII. * *Concedendi indulgentiam plenariam pœnitentibus in primâ confessione & quotannis in festis celebrioribus, & in mortis articulo si quotannis generalem peccatorum suorum confessionem fecerint, ac etiam indulgentiam 40 aut 50 dierum ad libitum.*

22 Facultas.

^a *Habetur apud Joannem Baptist. in bulla 4 Sixti IV. pag. 5. col. 1.* ^a *Creandi Notarios ad Actus publicos in favorem fidei Christianæ* ^b *& creandi intra ordinem notarios pro intimandis mandatis ordinem concernentibus.*
^b *Habetur apud eundem bulla 8 Quintii V. p. 149.*

23 Facultas.

^a *Rodrig. bullâ 2 Nicol. III. n. 4, 7, & 8.* ^a *Restituendi Apostatas Clericos ad privilegium Clericale* ^b *absolvendi occisores Clericorum.*
^b *Ibidem.*

24 Facultas.

Rodrig. bullâ 19 Greg.
XIII.

* *Exercendi facultatem
medendi citra aduſtionem
& incisionem.*

^a *In Bullis citatis pro
primâ facultate.*

25 Facultas.

^b *Habetur apud Baptiſta
Bulla 1 Julii II. pag. 75.
& apud eundem Bulla 1
Clem. IV. p. 8. prohibetur
ne alii interpretentur dubia
privilegiorum.*

^a *Subdelegandi has fa-
cultates ^b privilegiaque in
proprium favorem interpre-
tandi.*

26 Facultas.

*Ita Joannes Baptiſta
bulla 4 Sixti IV. p. 50.*

*Dispensandi in quâcunq;
irregularitate quæ non con-
trahitur ex bigamiâ.*

*Hæc deducitur ex 4 &
26 facultate, nam in 4 (hoc
eſt conſeſſione Greg. XIII.)
irregularitas ex Bigamiâ
contracta non fuit excepta.
Et in 26 (hoc eſt in con-
ceſſione Sixti IV.) irregularitas
proveniens ex ho-
micidio voluntario non fuit
excepta: ergo virtute
utriuſque conſeſſionis licitum
eſt diſpenſare in
quâvis irregularitate.*

27 Facultas.

*Dispensandi in irregula-
ritate quovis modo & cauſâ
contractâ.*

28 Facultas.

*Rodrig. in bullâ 20 In-
noc. IV. n. 27. bull. 2 Ni-
col. III. n. ult. bull. Leon.
X. n. 5. Et Tom. 2. qq. 22.
q. 99. art. 5. Thom. à Jeſu
in lib. de converſione Gen-
tium, l. 2. in fine alphabeti.*

*Faciendi quæ ad aug-
mentum Dominici nominis
& ampliacionem Catholice
fidei, ac reprobationem &
irritationem illorum quæ
ſacris traditionibus contra-
dicunt, ſicut pro loco & tem-
pore viderint expedire.*

Et

Et quia visum est summo Pontifici (ut certo mihi constat) quibusdam personis Regnorum Angliæ, Scotiæ, & Hiberniæ sequentes concedere facultates : ex sufficiente fundamento Judicare possumus pro loco & tempore expedire & pro augmento *Dominici nominis*, &c. licitum esse illis uti, secundum sententiam dictorum authorum, magno tamen cum judicio & discretionem.

29 Facultas.

Imprimendi aut edendi Libros Catholicorum tacito nomine auctoris loci & typographi.

30 Facultas.

Ad augendam fidelium Devotionem & in Solatium defunctorum habendi pro se unum altare portabile cum gratiâ ad instar altaris privilegiati, si vero hoc altare in se contineat numisma habens indulgentias Anglicanas, habebit eandem gratiam respectu omnium qui certiores redduntur de tali numismate, animumque habent mutuo illud accipiendi pro tempore quo supra dictum altare celebrant pro animâ cujuscvis fidelis defuncti.

31 Facultas.

* *Servandi Hostiam Consecratam in loco decenti, sine lumine & aliis ceremoniis quibus utitur Ecclesia.*

32 Facultas.

Concedendi Ministris Hæreticis ad fidem convertendis ut pro beneficiis Ecclesiasticis quæ dimittere coguntur aliquam partem possint accipere ad levamen inopiæ.

33 Facultas.

Dispensandi quando expedire videbitur super esum carniû, ovorum à lacticiniorum tempore Quadragesimæ & vigiliarum.

34 Facultas.

Non inquirendo an Altaria portatilia contineant reliquias necne.

II. Catalogus Facultatum quæ Presbyteris sæcularibus conceduntur à seminariorum rectoribus.

1. **A**bsolvendi ab omnibus peccatis & censuris & in Bullâ Cænæ Domini reservatis in regnis Angliæ, Scotiæ, & Hiberniæ.
2. Ut possint illis quos reconciliaverint, dare Apostolicam Benedictionem, cum plenariâ Indulgentiâ, Catholicis vero congregatis ad concionem, vel ad sacrum infestis solemnibus Apostolicam benedictionem sine plenariâ Indulgentiâ.
3. Ut possint dispensare cum illis qui contraxerint in 3 vel 4 gradu consanguinitatis, sive affinitatis in foro conscientiæ tantum.
4. Ut possint commutare vota simplicia (exceptis votis castitatis & religionis) in aliud opus pium, cum causâ.
5. Ut possint restituere jus petendi debitum conjugale quando ex aliquâ causâ amissum est.
6. Ut possint benedicere vestes, & alia omnia quæ pertinent ad sacrificium Missæ, præter ea quæ requirunt Chrisma.
7. Ut possint dare facultates Catholicis legendi libros controversiarum, à Catholicis scriptos in vulgari linguâ.
8. Quando non possunt ferre breviarium vel recitare officium sine probabili periculo, suppleant aliquot Psalmos vel alios Orationes quas sciunt memoriter, recitando.

III. Aliæ sunt facultates quæ non tam expressè continentur in primo Catalogo: poterit ergo R. A. Præses augere facultates per secundum Catalogum, & per sequentes.

1. **A**bsolvendi à Censuris extra sacramentum.
2. Celebrandi coram Hæreticis & aliis quibuscunque personis excommunicatis.
3. Celebrandi infra horam post Meridiem.

4. Com-

4. *Commutandi omnia vota simplicia, ex gravi causâ.*
5. *Dispensandi in votis simplicibus castitatis & religionis & juramento firmatis.*
6. *Ut conversi ad fidem retineant conjuges cum quibus in gradibus à lege divinâ non prohibitis contraxerunt, id est, qui non sunt in primo gradu.*
7. *Recipiendi Legata indistinctè relicta in pios usus.*
8. *Creandi Notarios ad actus publicos in favorem fidei Christianæ.*
9. *Creandi intra ordinem Notarios pro intimandis mandatis ordinem concernentibus.*
10. *Restituendi apostatas Clericos ad privilegium Clericale.*
11. *Exercendi facultatem medendi citra adustionem & incisionem.*
12. *Dispensandi super quâcunque irregularitate.*
13. *Faciendi quæ ad augmentum Dominici nominis & ampliationem Catholicæ fidei, ac reprobationem & irritationem illorum quæ sacris traditionibus contradicunt, sicut pro loco & tempore videri sit expedire.*

I. *A Catalogue of the Apostolical Faculties, which the Most Reverend President General of the English Benedictine Congregation may use freely and lawfully, with an Account of the Popes Bulls out of which they are taken.*

1. **O**F sending religious Priests into the Apostolical Mission.
2. * Of reconciling Hereticks, and absolving from all Cases, even from those contained in the *Bulla Cœnæ*, all Ecclesiasticks and Regulars ; and also from all Censures, even out of Confession.
3. Of dispensing with all Unqualifications and Infamy whatsoever.

Z 4

4. Of

N. B. Those Powers which have this Asterisk * or Mark prefixed, are such as have been frequently made known to the Missionaries.

4. Of dispensing with all Irregularities proceeding even from Crimes, provided they proceed not from Murder.
5. * Of retaining and reading heretical Books, provided it be with a Design to impugn and gainsay them, and a Power also to grant the same to others.
6. * Of administering Baptism without any Solemnity.
7. * Where they cannot carry a Breviary, or recite the *Romish* Office, without some probable Danger; a Power is granted to say a pair of Beads. [*Some Orders have a Grant to say only one Miserere, i. e. the 51st Psalm.*]
8. * Of consecrating Chalices, Patens, Portable Altars, and other Things necessary to the Sacrifice of the Mass ^w.
9. * Of saying Mass in every decent Place, also at two a-Clock after Midnight; and, if it be needful, twice in a Day; and under Ground without a Clerk, and with a Woman answering in Time of need ^x.
10. Of saying Mass before Hereticks, and all other excommunicated Persons.
11. * Of saying Mass within an Hour after Mid-day.
12. That Provincials and Local Priors may every *Wednesday* and *Friday* free a Soul out of Purgatory, by saying Mass for such a Soul ^y.
13. Of commuting all Vows, excepting those of Chastity, and of entering into a Religious State, and of making a Pilgrimage to the Shrines of the Apostles at *Rome*, and of *St. James* at *Compostella*: also of dispensing with Oaths.
14. Of commuting all Vows, excepting those of Chastity and Religion, and for a good Reason commuting also these sorts of Vows, if they are simple.
15. * Of dispensing also with simple Vows of Religion and Chastity, and with Oaths too; but it must be for rational Causes.
16. Of

^w Note, This Power ordinarily belongs to the Bishops only.

^x Note, The ordinary Time of saying Mass, is after the *Aurora* till Noon, *Christmas-Day* excepted.

^y N. B. A Provincial, is a Superior over a Province.

16. Of dispensing in the second and third Degree before Marriage contracted ; and in all secret Impediments, even of those that annul Marriage ; *ad effectum petendi & reddendi debitum Conjugale.*
17. That those who are converted to the Faith may retain their *Conjuges*, with whom they contracted in degrees not forbidden by the Divine Law, provided it be not in the first Degree.
18. [*Here the Reader is referr'd to the Latin.*]
19. Of receiving Money or other Goods coming from Usury, Rapine, or acquired by other unlawful Means, and which should be restored to uncertain Proprietors : And the same is granted of Legacies indistinctly left to pious Uses.
20. * Of applying to private Uses Goods to be restored to an uncertain Proprietor, or an Heretick, and of compounding in the Name of the Church for the *jura Patronatus* ², and the Fruits of Benefices, and for other Ecclesiastical Goods ill gotten ; and of dispensing with the retaining of Abbey Lands, and other Ecclesiastick Revenues, during the Schism : and of applying to pious Uses all Things gotten from hence.
21. * Of granting a plenary Indulgence to Penitents at their first Confession, and in the Hour of Death, if every Year they make a general Confession of their Sins ; also a Power of granting Indulgences for 40 or 50 Days, as the Confessor shall think fit.
22. Of creating Notaries, to intimate publick Acts in favour of the Christian Faith ; and of creating Notaries within the Order, for intimating Injunctions belonging to the Order.
23. Of restoring apostate Clergymen to the Privilege of the Clergy, and of absolving the Murderers of Clergymen.
24. * Of exercising the Art of Surgery without Incision or Cauterizing.

25. Of

² *Id est*, The Rights of Advowson.

346 DIVINE TRUTHS *Vindicated,*

25. Of subdelegating these Powers and Privileges, and of interpreting them in their own Favour.
26. Of dispensing with every Irregularity, if it be not contracted by Bigamy.
27. Of dispensing with Irregularities of all kinds, and for what Cause soever they may be contracted.
28. * Of doing all those Things which tend to the Honour of the Lord's Name, and the Increase of the Catholick Faith; and to the Irritating or Voiding of all those Things which are against the sacred Traditions, as they see convenient both for Time and Place.

There are other Powers granted to other Missionaries of these Kingdoms, which it is lawful and expedient to make use of with Discretion and Judgment, as,

29. To print or publish Catholick Books, with concealing the Name of the Author, Place, and Printing.
30. Of having a Portable Altar for the Comfort of the Dead, with Grace and Privilege like to those of a privileg'd Altar, &c.
31. * Of keeping the consecrated Host in a decent Place, without Light, or other Ceremonies generally used in the Church.
32. Of granting to heretical Ministers converted to the Faith, that they may retain a Part of the Livings of the Church they come from, for the Relief of their Poverty.
33. * Of dispensing, when they shall see convenient, with eating of Flesh, Eggs, and Milk-meats, in Time of Lent, and on Vigils.
34. Of not inquiring whether their Portable Altar Stones have Relicks in them or no. [*This is a merry Evasion of the Law; for their Law requires absolutely that they should have Relicks in them.*]

II. *These*

II. *These following are those Powers which are granted by Seminaries to secular Priests.*

1. **O**F absolving from all Sins and Censures, even those contain'd in *Bulla Cœnæ* in the Kingdoms of *England, Scotland, and Ireland*.
2. Of giving his Holiness's Blessing to those whom they shall convert, and to such Catholicks as shall come to their Assemblies.
3. Of dispensing with those that shall contract Marriage in the third and fourth Degree of Consanguinity or Affinity, but *in foro Conscientiæ* only.
4. To commute all single Vows (excepting those of Chastity and Religion) into some other pious Work, but it must be for some Reason.
5. [*Here I refer to the Latin.*]
6. To bless Vestments, and all Things belonging to the Altar, excepting those that require Unction.
7. To grant Leave to Catholicks to read Books of Controversy written by Catholicks.
8. Of reciting other Prayers instead of the Breviary, where they cannot carry it without Probability of Danger.

III. *There are other Powers, which are not so expressly contained in the first Catalogue, which the Most Reverend President may encrease by the second Catalogue, and by the following.*

1. **O**F absolving from Censures out of Confession.
2. **O**F saying Mass before Hereticks, and excommunicated Persons.
3. Of saying Mass within an Hour after Mid-day.
4. Of commuting simple Vows.
5. Of dispensing in simple Vows of Chastity and Religion, when even they have been confirmed by Oaths.
6. That

6. That Converts may retain their *Conjuges*, with whom they contracted, if not in the first Degree.
7. Of receiving Legacies indistinctly left to pious Uses.
[*The 8th, 9th, 10th, &c. have been mentioned already.*]

LIKE to these, are the Powers made use of every first *Monday* in Lent, among the *Spanish, French, and English Benedictines*; when, after having been absolved by the Superior (who declares he does it by the *Authority of God and our Lord Jesus Christ, and by the Authority of St. Peter and St. Paul, and our Lord the Pope N. in Being*) from Sentence of Excommunication great and little, from Suspension and Interdict, and Participation with excommunicated Persons, &c. he proceeds in these Words:

ITEM eâdem^a auctoritate ego vos absolvo à pœnâ transgressionis Votorum, Sacramentorum, Dei Mandatorum, ac etiam præceptorum Dei, & Ecclesiæ, & ab omni pœnâ vobis infligendâ, pro omni perjurio & mendacio, ac etiam transgressione Regulæ ordinis vestri, Constitutionum, Cæremoniarum, Monitionum, Ordinationum & Præceptorum, Majorum, Abbatum, Priorum & Superiorum vestrorum, In Nomini † Patris, & † Filii, & † Spiritus Sancti. Amen. i. e.

“ Also by the same Authority, I do absolve you
 “ from Punishments due to the Transgression of Vows,
 “ Sacraments, the Commandments and Precepts of
 “ God and the Church; and from all Punishment
 “ otherwise to be inflicted on you, for all sorts of Per-
 “ jury and Lies, and the Transgressions of the Rule of
 “ your Order, of the Constitutions, Ceremonies, Mo-
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 “ † Holy Ghost. *Amen.*

THESE

^a *Constit. Mission. Bened. p. 160. Item Bullar. Emmanuel. Rodrig. pro Congregat. Valliseletan.*

THESE are Powers granted to Priests and religious Orders by the Church of *Rome* : some of which Powers, are only so many Exceptions from the established Rules of the Canon Law, (which in former Ages was voted intemperate and inviolable ; but now is no longer in force, but where and when it may turn to the Advantage of their Sovereign Pontiff !) Others of these Powers unhinge Morality itself, and our Duty to God and Man ; they make all Guilt indemnified, and the sacred Injunctions of *Jesus Christ* precarious. Yet these are not all ; there are other Powers in a Book intitled, *Of the Romans Rites in Chancery*, that transcend even Scandal, and serve not only to render the Power of the Keys odious to Christendom, but to render the very Name of a Christian Society, an Object of Contempt to all sober Infidels.

Claude d'Espence, a most eminent Divine of the 16th Century, who was employed in all the grand Conferences of his Time ; at *Melun*, by *Francis I.* at *Boulogne*, by *Henry II.* at *Orleans*, by *Francis II.* at *Poissy*, by *Charles IX.* gives us this Account of it, in his *Commentary upon St. Paul's Epistle to Titus* :
 “ There are, *says he*, more Sins to be learned in this
 “ Book, than in all the Summaries of Casuists put
 “ together ; and there is a Licence for the greatest
 “ Part of them there pointed at, but Absolution granted
 “ ed for all of them. I wonder that at this Time,
 “ and in this Schism, such an infamous Index of all
 “ manner of horrid Crimes is not suppressed. There
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 “ Country that has left the *Romish* Communion, a
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 “ the *Roman* Church, but all the Impunities and Licences
 “ for committing the blackest Enormities, are
 “ renew'd and confirmed, in the Powers granted to
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 As for Example, they receive not only Power of absolving,

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 “ for committing the blackest Enormities, are
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 “ Legates and Nuncio's that come and go thither.”
 As for Example, they receive not only Power of absolving,

solving, but of promoting to Orders and Dignities, and Benefices without number: *Quæcunque, quocunque, qualiacunque*; all sorts of Persons. They have Powers granted, to allow those that have committed Adultery to marry one another. They have Powers of absolving and promoting all Perjurers, Simoniack Persons, Forgerers; also those that have committed Rapes, or have been Usurers, Schismaticks, or Hereticks. They receive also Power of absolving, preferring, and dispensing with not only Man-slayers, but for a higher Sum with Murderers too; and with such as have killed a Clergyman in higher Orders: with Parricides of all degrees; namely, those that have killed Father or Mother, Brother or Sister, Wife or Children; with Wizards, Inchanters, Concubinarians, Adulterers, Persons guilty of Incest in Affinity and Consanguinity; in fine, with Persons that have committed Crimes against Nature with Brutes.

Richerius^b says, that this Book is not to be disproved or questioned: *Nullâ ratione refutandus aut improbandus liber Taxæ Cancellariæ Romanæ*. And if any one pretends, that these Abuses are reformed since the Council of *Trent*, the same *Richerius* assures me to the contrary, and declares, That Things are come to that miserable pass now, that all the Abuses and Deformities of that Church, are interwoven and soddened into their very Form of Government; which the Courtiers would not only have to remain as it is, but even to encrease in these monstrous Excesses, which make them so exceedingly rich. He adds, That it is not in the Pope's Power to reform any thing in this Matter, as appears by the Example of Pope *Adrian VI.* whose Endeavours that way were politickly and forcibly eluded: since when, the Abuses have there encreased, and are accumulated without measure; after the Council of *Trent*,^c *à quo tempore abusus in immensum*

^b *Richer. Tom. Conc. Gen. 3. p. 106.*

^c *Richer. ibid. p. 108.*

mensum Aucti, cumulati & corroborati sunt post Synodum Tridentinam.

INDEED, if I consider the History of the Council of *Trent*, and how Things were there managed, I may reasonably judge, that no great Reform could rise where none was intended, but for talking sake; and that none was intended is plain, since nothing could be decreed there by the Voice of Nations, but by the casting Votes of Titular or *Italian* Bishops; and moreover, since all Things there decreed, were afterwards left to the Arbitration of the Bishop of *Rome* in Being, and from that Time, 'tis not in his Power to reform, as has been observed.

IF any one should object, as to the forementioned Book, that all Crimes may be forgiven by Almighty God, and that the Bishop of *Rome* has reserved to himself the Power of absolving under God; to the end, that the difficulty of Access may make the Crimes more rare: I would ask, But what has Money to do in the Case? and why the greatness of the Repentance should not be consider'd in great Crimes, but the greatness of the Sum of Money? Besides, by what primitive Authority are those Reserves made? Had not all the Apostles the Power of forgiving Sins as well as *St. Peter*, *Matth.* xviii. 18. and of Binding on Earth, as well as *St. Peter*? And since many other Nations are Christians, why must *Italians* only have the Advantage? and since all Men are redeem'd, Why must rich Criminals have so much the ascendant over poor ones, if Religion be Spiritual? Why must there be Monopolies for Sin; Shops to purchase Indemnity for Enormities? 'Tis against Justice to let Criminals go unpunished; and where there is no Justice, there can be no Virtue; and where Virtue is not, God cannot dwell. From whence I must conclude, 1st, That this Church is not *the way of Holiness*, as loving other Gifts *than those that are from above, and come down from the Father of Lights, with whom there is no Shadow*

Shadow of turning. 2^{dly}, That this Church is not Christ's, because it monopolizes the Power of the Keys, which is common to all Bishops; in order to keep open Shops for pardon of Sins, besides leaving the most sacred Ties of Society, subject to the Arbitration of every perjur'd Villain, who, when he has broken thro' all, shall be still innocent and blameless. 3^{dly}, That 'tis not the Church of *Christ*, because it countenances Immoralities, the blackest Crimes, and the bloodiest Murders, by allowing Books that support such Practices to be printed by Authority: Wherefore, as this cannot be the Church of *Christ*, I must look somewhere else for it.



CH A P. VI.

Of the Church of ENGLAND.

THE Church of *England* is the true Church of *Christ*, because built upon *the Foundation that is laid, which is CHRIST JESUS*, 1 Cor. iii. 11. and upon the Foundation of the Apostles and Prophets, Eph. ii. 20. Rev. xxi. 14. Because it has the Spirit of *Christ*, and Unity; worships the Father in Truth, yields Ministers of *Christ*, and Stewards of the Mysteries of GOD, not Lords over God's Inheritance; because it has *Christ* for its Head, aims at no Sovereignty over Princes or Churches; because its Places of Assembly are truly Houses of Prayer, adapted to nothing but hearing the Divine Word, singing the Praises of God, the Ministry of the Sacraments, and collecting of Charity: ninthly, because its Worship no way derogates from the Honour of God, or the Belief of the Divine Essence or Attributes: and finally, because it leads

leads all Men to Piety and Godliness in this Life, in order to make them eternally happy in the next.

To prove that it is built upon the Foundation that is laid, which is *Jesus Christ*, and upon the Foundation of the Apostles, I need only shew its admitting the Divine Scriptures for its Rule of Faith, and in controverted Cases, the Sense that was given them by the Apostles Successors, throughout all primitive Ages and Provinces: And this I take to be undeniable, when we see the three Creeds that it admits, and the Rule it has form'd in judging of Heresies; which is this, "That nothing shall be accounted Heresy, but what was so adjudg'd in the Holy Scripture, or in one of the four first General Councils, or in any other National or Provincial Council of our own." See 1 Eliz. Stat. 1. c. 1. and Heylin's History of Queen Elizabeth, p. 110.

A FURTHER Proof of the same is, That the Common Prayer of this Church, and its particular Articles, were made and drawn up according to the Form and Power allowed and commanded in the four first General Councils^d. The Power allowed is as follows: The first of these four, Canon the fourth and sixth, orders, *That all Churches, in all Provinces, shall keep their own Privileges*; by which every Body was to choose their own Rites and Ceremonies. The second of these, Canon the third, gives to Councils of Places Authority for all Ecclesiastical Affairs; without allowing Appeals to Rome, illegally imagin'd at *Sardica*. The third of these, orders every Province to maintain the Rights which they had from the Beginning of Christianity inviolate: And if any Bishop or others had usurp'd upon them, it orders that they make Satisfaction, and that the Church return to its first Freedom. The fourth, Canons the first and 12th, preserves and renews the Rights of the said Bishops of

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^d See Du Pin's Ecclesiast. Hist. fol.

Provinces. That these Canons were not only made, but were received also by the *British* Nation at first, is more than probable, from the *British* Bishops being at several of the primitive foreign Councils, and Abbot *Dinotb's* Speech: And, secondly, that the *Saxons* received them, is plain from the National Council held at *Hertford*, by *Theodore* Archbishop of *Canterbury*, A. D. 673. According to these primitively made and received Laws, the Authors of the first Liturgy in the Church of *England*, were the Bishops and Clergy, as we read in *Heylin*, p. 57, 58. These asserted their primitive Privileges, and made Articles. These Articles were drawn up chiefly by *Cranmer*, Archbishop and Primate; and approved of by the National Synod of both Provinces, assembled in Convocation. *Heylin*, p. 108.

IF any Person objects, That the Church of *England* had not its Establishment at that Time, which was under King *Edward VI.* and afterwards repealed by Queen *Mary*: Yet he must own, that the same sacred, and yet a more primitive Method, was taken under Queen *Elizabeth*; from whose most miraculous and auspicious Reign, the Appeal of the Church of *England* to the primitive Faith and Discipline, has, and does most undoubtedly owe its Rise. The Account of her Majesty's original Proceedings in Religion, I am now willing to gather from *Roman* Catholics, rather than from Protestants, because they more contest it: Now the Account which the more learned *Roman* Catholics give, as may be seen in *Du Pin*,^c is this; " Soon after Queen *Elizabeth* was proclaimed Queen, and came to *London*, she sent Letters to Sir " *Edward Carne*, who was still at *Rome* as Queen " *Mary's* Ambassador, with Orders to him to notify " to the Pope, her Accession to the Crown. This Am- " bassador demanded Audience of his Holiness, which " was granted him; but when he had made her
" Com-

^c *Du Pin*, Cent. 16. *Dub.* Edit. p. 503.

“ Compliments, the Pope told him, That the Kingdom of *England* was a Fief of the Holy See, to which *Elizabeth* could not succeed, as being illegitimate. That he could not contravene the Declarations of *Clement VII.* and *Paul III.* and that she had been very bold to take the Title of Queen, and the Government, without his Leave: That she did not deserve to be heard; but that he was willing to act with Fatherly Goodness, and so would do all he could, without prejudicing the Dignity of the Holy See, provided she would renounce all her Pretensions, and frankly put her Interest into his Hands. When *Elizabeth* heard the Pope’s Answer, she called a Parliament at *Westminster*, where she order’d a Disputation between the Catholicks and Protestants, before the Members of Parliament.” This Disputation lasted from *March 31.* to *April 30.* Anno 1559.

HERE the Reader will observe an unauthorized Usurpation in the Pope over crown’d Heads, and the wise Method of our Sovereign, in consulting the Lords Spiritual and Temporal upon such an Insult. And as there were two Parties, she ordered a Disputation betwixt them; and, like *Pulcheria* and *Martian*, Judges to keep Order. This Method was truly primitive: And this was followed by an Act of Parliament, resembling the Law of the Emperor, made upon the Decision of the Council of *Chalcedon*; and this annul’d all Acts concerning Religion made under Queen *Mary*, &c. so that this Method was truly primitive.

IF we consult Protestants, the same Account is given. Dr. *Heylin* tells us, That the Reformation under Queen *Elizabeth* began by an appointed Disputation of Bishops and Clergymen. *Rapin*^f says, That the Conference was proposed betwixt nine Doctors on either side, and that it was actually held the Beginning

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of

^f *Hist. of the Reformation*, p. 112. Q. *Eliz.* in *Rapin*, p. 219. Dub. Edit. & 229.

of *April*; that the *Roman* Catholicks reflecting they had undertaken more than they could answer, in thus putting the Doctrines of their Religion to Arbitration without Authority from the Pope, refused to give their Reasons in writing, tho' this was their own Agreement. And Dr. *Heylin* ^e says also, that the *Romish* Party fell off from their Agreement.

To have a Conference in Matters of Religion, was a Practice highly agreeable to former Ages: but for the *Romish* Church to fall off, shewed a Mind prepossess'd with Error, and enslaved to foreign Usurpations. And this is evidently clear; for *Rapin* ^h observes further, that they had not these Scruples in the Reign of Queen *Mary*, but admitted of a Disputation; where, for want of better Arguments, they received those of their Adversaries with Shouts, Reproaches, Menaces, and continual Interruptions; and then published that they were vanquished!

To shew further that the Reformation was made by the Clergy, and not by the Laity, *Rapin* tells us also, That the Reformation was established by the Authority of 9400 beneficed Clergymen; among whom, as Mr. *Tindal* upon *Rapin* observes, were 12 Deans, 6 Abbots, and 50 Prebendaries, besides Bishops: Whereas to fill up a Convocation-House of Queen *Mary*'s, before the Meeting of her first Parliament, she had made 160 Presentations to Livings to her own Creatures.

Now to frame a Judgment of all this, we need but cast an Eye upon the said four first General Councils, and compare their Resolutions, made, and received into Laws by *Great Britain*, with these Practices; and we shall find, that no Copy can more closely follow an Original.

THE Church of *England* wanted a Reformation, and it had Power to make such a Reformation itself,

^e Dr. *Heylin*, *ubi supra*.

^h *Rapin*, *ubi supra*, & *Queen Mary*, p. 149.

self, authorized by the Decrees of the four first General Councils : and accordingly it made a Reformation by those Powers, with an Eye to Antiquity, and with that Tenderneſs to other Churches, that tho' ſhe ſeemed in all Things to the Primitive, yet it did not cenſure others, that would not do as ſhe had done. It choſe to let the Cockle grow to the Harveſt, that the great Maſter of the Family might do as he pleaſed ; rather than to take upon itſelf to judge its Neighbours, and condemn its Brethren.

To be more particular : Its Communion Service was taken out of *Juſtin Martyr's Apology*, (and he was the Diſciple of St. *Polycarp*, who was the immediate Diſciple of St. *John* the Apoſtle.) The reſt of its Liturgy was ſo holy, uniform, and regular, that even the Biſhop of *Rome*, (Pope *Pius IV.*) by *Vincentius Parpalia*, his Legate, offered to confirm it, as well as to allow the Communion in both Kinds : for ſo we read in *Heylin*, p. 131. and *Rapin*, p. 269 in his *Hiſtory of Queen Elizabeth*, (*Dublin Edit.*) The Language is the ſame as that of the Country : which is both according to the Scriptures, and the Practice of all Countries for the firſt eight Centuries at leaſt. The Engliſh *Roman* Catholicks approv'd ſo much of the Language, and all the ſacred Forms ſet down in this Liturgy, that they conſtantly reſorted to it for ten Years after it was publickly read, ⁱ nay, till the raging Bull of Pope *Pius V.* came out ; whereby he excommunicated *Queen Elizabeth*, and abſolved her Subjects from their Oath of Allegiance, after he had in vain endeavour'd to ſtir up the People to Rebellion againſt her. Thus was the Reformation begun, carried on, and finiſhed.

IF any Body wants the Opinions of other Nations beſides his own, in this Matter ; to find the Legality of theſe Proceedings warrant'd by Divines, he needs but conſult the *Hiſtory of the Council of Trent*, and

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ⁱ *Rapin*, p. 417.

the Speeches there made, and he will find this way of Reformation authorized by the Sentiments of the Bishops of all Nations. Neither *Germans*, *Spaniards*, *French*, or *Poles*, there, thought the Pope better qualified to reform their several Countries than themselves, or to have more of the Divine Authority, in regard to Episcopacy, than they had. (See *Du Pin*, p. 586, &c.) The Cardinal of *Lorrain*,¹ was so fully assured of this, that he not only denied *Trent* to be a free Council when he was there, but expressly threaten'd both the Legates there from the Pope, more than once, that he would hold a National Council at home for the Reformation of *France*. Nor was he checked for it, as speaking a Thing illegal or uncanonical. And thus then was our Method of Reforming allowed of by all the Christian World.

THEN as to the Spirit of this Church, 'tis certainly the Spirit of *Christ* that guides it; for it speaks nothing but Meekness and Humility, Charity, and Forbearance, Contempt of this World, and the Expectation of another. The Habits of our Bishops and Clergy, their grave Dress, and the Contempt of pompous Ornaments, are as plain Proofs of the latter, as their bearing with the most implacable Enemies, both of their Religion and Country, are Proofs of the former. Here are no Inquisitions, nor bloody Piles to burn Men that think otherwise than themselves: here are no Dragoons to hang up Fathers of Families, and to drive their Children a begging into foreign Climates, for the sake of Religion. Here are no Indulgences for Crimes, or Dispensations for the Impieties of the Clergy or others; but he that sins must bear his own Burden. Here is always a Tenderness to a sincere Penitent; but no Encouragement to a wicked Sinner. In short, 'tis but reading the Gospel, and considering the Spirit of the Church of *England*, to be convinced that
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¹ *Du Pin*, fol. p. 589. col. b. *Dub.* Edit. Tom. 3. and p. 585. *ibid.*

the former has begot the latter, and that the Spirit here is truly *Christ's*, all Heavenly, all Divine.

I SHALL omit to prove the Church of *England* to be the true Church of *Christ* by other *Divine Truths* that I have asserted; partly because it is self-evident, and partly because it is already done, in almost every Article where the Church of *Rome* is proved not to be the Church of *Christ*. The doing of this being omitted, I shall proceed to take further notice of what the Church of *England* is, because its worst of Adversaries have often given it out to be a Negative Religion. The following Account of this holy Church, is briefly taken out of the *Preface* to *Launoy's Epistles*, printed in Folio at *Cambridge* by the University Printer, and written by a Right Reverend Prelate of the Church of *England*.

THE Church of *England* did not separate itself from the Catholick Faith, or from the Unity of the Church, but only from the Popish Church, in those Points in which the Popish Church had deviated from the Primitive Church, as it was declared in a Synod held at *London*, Anno 1604. c. 30. "For whatever
" Things are ancient, pious, were deliver'd and re-
" ceived by the Church Universal and General Coun-
" cils, all that the Church of *England* receives and
" venerates." To this End, it was order'd in a Synod held at *London*, Anno 1571. "That all Preachers
" should take a particular Care, to teach nothing out
" of the Pulpit, but what was agreeable to the Doc-
" trine of the Old and New Testament, and what
" the Catholick Fathers and Primitive Bishops have
" gathered from thence." Our Liturgy, Articles of Religion, Ecclesiastical Constitutions, were established according to the *Nicene* Canons, by our Bishops, and Provincial or National Synods. In Points of Controversy, our Bishops and Divines have always had recourse to the Fathers, and General Councils, and the Tradition of the Catholick Church; and by insupera-
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ble Testimonies drawn from thence, have ever gloriously asserted the Gospel Truths, against the Innovations of the *Romanists*. 'Tis therefore solely the Law of God, and the Purity of primitive Doctrine and Discipline, that have been the Standard of the *English* Reformation. This acknowledges, according to the Holy Scriptures, in Bishops a full Power of teaching, (*Matt.* xxviii. 19. *Mark* xvi. 15, 16.) of governing, (*Acts* xx. 18. *Tit.* i. 1, 5.) and of correcting the Church, (*1 Cor.* iv. 21. c. 53. *1 Tim.* v. 19.) And to all Christians, an Injunction given of avoiding Divisions; of being perfectly joined together in the same Mind, (*1 Cor.* i. 10. ch. iii. 3.) and of esteeming our Bishops *very highly*, (*1 Thess.* v. 12. *Heb.* xiii. 7.) It has always been averse to a Layman that will not hear his Parish Priest, to a Parish Priest that will not obey his Bishop; and to that Bishop that will not obey his Provincial Synod; and to that Provincial Synod, that is not obedient to a Council truly General. And this is the express Doctrine of Archbishop *Bramhall*^k: And this is also suitable to what is defined in the fifth General Council. *Collat.* 8. *ap. Lab.* Tom. 5. p. 562.

THE Church of *England* has ever regarded Scripture as the Foundation and Rule of Faith, but the Catholick Church, as the Keeper and Interpreter of that Rule: And this Interpreter we may always have recourse to, either by perusing her Decrees framed in General Councils, or by having recourse to our Pastors, and the Writings and Customs of the Ancients; whence it appears, that tho' there has not been a General Council, truly so called, for about the Space of a thousand Years; yet we may be fully satisfied that we profess Catholick Doctrine, by observing in Scripture, and the Writings of the primitive Fathers, the Conformity of our Profession with theirs.

BUT some may object, that in our Articles^l we pro-

^k *Bramhallus Vindicat. Eccl. Angl.* p. 15. edit. 1.

^l *Art. of Rel.* Art. 21.

profess to believe, *That General Councils may err, and sometime have erred* : But this is not necessarily to be understood of the six first General Councils, but only of the twelve others, that have usurped that Name ; besides, the Article says, *That General Councils may err, and sometime have erred in Things pertaining to God* ; but it does not say, *They may err in Things necessary to Salvation* : For God has no more promised to his Church an Infallibility in fruitless Speculations, than an Impeccability in the Lives of Particulars : it would be wrong to infer, because neither an Infallibility in one, nor Impeccability in the other was promised, that therefore the Catholick Church has erred, and may err. This is so far erroneous, that in spite of the Devil, and the violent Opposition of Hereticks and Deists, Christian Truths have been ever preached and promulged by the pious Endeavours of godly Bishops, and the Decrees of Councils truly General. Sacred Scriptures and Catholick Tradition have ever walked in the House of God with Consent ; nor has ever any Council err'd, but when it left the Sense of Sacred Writ and Catholick Consent in Matters deliver'd. Thus the two second Councils of *Ephesus* and *Nice* were led away ; and by copying after these, all the Occidental Councils apostatiz'd. Nothing can be validly determin'd in Councils, repugnant to the Word of God ; but if any thing occurs that is difficult therein, 'tis the Doctrine of the Church that dispels the Cloud, and like the Sun-beams shines thro' the Mist. If in the Church an Error is disputed, the Sacred Writ decides the Case : and if the Meaning of both together be called into question, our Pastors, moved by the Instinct of Heaven (which has assured us that *where two or three are gathered together in Christ's Name, he will be in the midst of them*) are to disintangle the Thread, and end the Controversy. Others, who extol their particular Church, and prefer the private Interpretation of their particular Bishop, to the natural Sense of Scriptures, and

and the Interpretation of the Catholick Church ; that is, the Interpretation that always was, and will every where be given by all orthodox Bishops : such, I say, are obstinately guilty of Schism, and tear asunder the Garment of *Christ*, that was without Seam ; such are guilty of the Separation, who adhere to old Errors ; not those who appeal to primitive Truths. Heresies will never be extirpated, unless those Opinions which are either contrary to Revelation, or Catholick Tradition, or are beside them, are put away. We are to admit Revelation and Catholick Tradition, when they are certain ; this is the Duty of every Church of *England-man* : Not to admit them then, shews a Mind neither affected to the Gospel, nor to Catholick Unity : and, I am afraid, this Charge will one Day fall heavy upon our Adversaries. Again, if what has been only added to certain Revelation, and certain Catholick Tradition, that is not warranted by certain Revelation, nor guarded by certain Catholick Tradition, were abolished by the Church of *Rome*, there would be no more Contention between our Church and that ; but an happy Emulation would succeed, of transcending each other in Piety towards God, in Love to our Neighbours, and in the strict Observance of God's Commandments, and all the Rules of an holy Life. Nay, if the Bishop of *Rome* would but contain himself within the Limits prescribed by the ancient Canons and primitive Constitutions of the Church, (to which every Pope ties himself down by Oath) and not deny the Episcopal Character, given according to Apostolical Tradition in other Churches ; the Confusion of Things sacred would not be so astonishing, nor Deists have so much Reason to trample upon, and ridicule the Laws of our Ancestors and primitive Fathers. But there is no Remedy while he assumes a Power encompassing the whole Earth, nay, and extending it to the other World too, and determining the Salvation or Perdition of Mankind ; allowing no Equal,
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and condescending to no Treaty, but upon Terms of absolute Subjection. Under the unhappy Circumstances of such Antichristian Tyranny and Insolence, it belongs to every Nation to assert its Native Right, and plead, for the sake of Truth, its original Christian Liberty, in detecting the Frauds by which that most insupportable Yoke has been maintained; and in taking off the Shew of Gold, under colour of which that most bitter Pill has been swallowed by several Generations, without Perception. In doing this, the Church of *England* has been so cautious, that tho' she ran back from the Errors with which *Rome* had entangled her, she would never strip her self of Antiquity, nor fling off the Badges of Catholick Agreement: She rejected nothing that was Apostolick or Primitive, meerly because it had been made use of by an adulterous Church, no more than the honest Part of Mankind refuses the same Nourishment that is used by Harlots: But as it was her Design to repair the old Church, not founded by *Luther* or *Calvin*, (as they would have it said) *but on the Apostles and Prophets, Jesus Christ himself being the head Corner-stone*; she never aim'd at building a new one: What she repair'd, that she new model'd, not with Novelties, but with every Mark of long since banished Piety, and with every Grace that became a sincere and solid, a wise and discreet, a devout and undissembled Worship of the Almighty. What she new model'd, she adorned with every Primitive and Apostolick Rite, that could either add Beauty to the Eye, or warmth to a Heart that might do its Endeavours to honour and adore the *Invisible God, not made with Hands*. She was very sensible, that all which was prescribed in the ancient Law, touching the Quality of the Victims, and the Form of the Sacrifices, tended to bring the *Israelites* from Superstition, rather by reducing, than by increasing Ceremonies. For the Heathens, as we find in ^m *Herodotus*,

^m *Herodot. Lib. 2. c. 40.*

rodotus, and others, made use of more sorts of Beasts; more Places, and more Ceremonies in their Sacrifices, than the *Jews*. These then are not essential to Religion; and therefore she retained no more of them, than what contributed to a decent Order in the Church, godly Discipline in the Congregation, and such as might be apt to stir up the Remembrance of Man, in regard of his Duty to God, by some notable and special Signification. She very well knew, that God did not spake unto our Fathers in the Day that he brought them out of the Land of Egypt, concerning Burnt-Offerings or Sacrifices; but this Thing commanded He them, saying, Obey my Voice — and walk in all the Ways that I have commanded you, Jerem. vii. 22, 23. She also called to mind those Words, *To what Purpose is the Multitude of your Sacrifices unto me? Bring no more vain Oblations, Incense is an Abomination unto me . . . Wash you, make you clean; put away the Evil of your doings, cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow*, Isa. i. 11, 13, 16. These, she knew, were necessary Ingredients of true Religion; and that if Men appeared before God with never so many Oblations and Sacrifices, and Clouds of smoaking Incense, without these Necessaries, they ought to dread the Effect of God's Query, *Who has required this at your Hands?* Isa. i. 12. And 'tis a Pity, that notwithstanding the Church of *England* shines forth with all the Lustre of Truth in its Doctrine, Holiness in its Precepts, and an excellently tempered Mediocrity in its Discipline and Ceremonies, that yet Numbers of its reformed Brethren should dissent from her. But this is owing to the Depravity of human Kind; which upon Points of Speculation (altogether extrinsick to Religion) has often broke Communion. The Disputes of *Free-will* and *Predestination*, and the *Modus's* of Christ's Presence in the Eucharist, are foreign to the Doctrine of the Gospel; and

and are what we perhaps may never rightly understand, till we are divested of Mortality: and yet great Heats have been about them. The Use of the *Poderis* or Surplice, and black Gown, have been shewed to be of great Antiquity, even in the Eastern Church, before Popery was thought of; How can they be Marks of Popery now, in a Church that abhors Popery, and only uses them because the Use is ancient? Forms of Prayer often repeated, may convey on *Sunday* into the Mind of the ignorant Labourer, Methods of godly Ejaculations, that may employ his Thoughts, and sweeten the Sweat of his Brow the Week following, which an extemporary Prayer might not do: Besides, our blessed Redeemer taught his Apostles a set Form of Prayer; and can that Copy in our Church be bad, when the Original in our Saviour was so good? Without some Ceremonies, or uniform way of Behaviour, it is not possible to keep any Order or quiet Discipline in the Church; and ancient ones are not to be reprov'd for their Age, but venerated for their Antiquity. I could wish that our reformed Brethren would consider, what vast Losses we have sustained since the Dawn of the blessed Reformation; that in *Bohemia* and *Silesia*, *Hungary* and *Transylvania*, the Name is almost extinct; that *Poland* and *Higher Saxony*, are in great danger of the same Fate; that *Franconia* and the *Palatinate*, where it once had a glorious Seat, are implacable Enemies to it: For tho' naked Truth (as in these Countries once it did) may prevail for a Time, yet since it implies a War against Flesh and Blood, and all Things visible, without great Efforts of the Spirit, 'tis almost impossible not to lose Ground. Concord among our selves, is the only remaining Article of human Strength that Protestants have left, to oppose the Designs of an Enemy, that is always seeking to destroy us: And this laying aside Party Quarrels, and School Disputes, I wish were all our constant Endeavours.

BUT

BUT now let us consider the main Objections against this holy Reformation, as it is taught in the Church of *England*: And first, against the Unity of it. 2^{dly}, Against the whole Frame of it, with Calumnies cast upon it to an exorbitant degree. And 3^{dly}, against the Oaths which this Church orders to be taken to the Sovereign; and so conclude. As to the first: It is frequently objected, that there are many Schisms in the Church of *England*. And to this I answer, that it is not the greatness of the Number, but the Cause and Nature of the Communion, that makes a true Church: and therefore, that the Church of *England* is not less Catholick because it has schismatical Members, than the Oriental and Occidental Churches were Catholick, in the most swelling Tide of *Arianism*. And this Subject is most clearly made out by Dr. Hicks, in his *Apologetical Vindication of the Church of England*; whither, as to this Objection, I refer the Reader. As to the second: This holy Church is more particularly traduced, in a Book esteemed among the *Romanists* as unanswerable, intitled, *The Conversion and Reformation of the Church of England compared*: Wherefore I shall draw the Objections mostly from hence, and shall take some Pains to consider the Substance of this Book. And first, as to the Spirit of it; that 'tis full of Calumny, to say nothing worse, I shall here make the Subject of the first *Article*. 2^{dly}, I shall consider his Assertions, of which many are downright Falshoods and Forgeries; a Detail of these shall be the Subject of a second *Article*. 3^{dly}, I shall weigh his Arguments, which are mostly sophistically drawn, and are contrary to the Rules of Logick and good Sense, and this shall make a third *Article*. Of all these I shall speak in the Order I have placed them.

ARTICLE

ARTICLE I.

Calumnies contain'd in a Book, intitl'd, The Conversion and Reformation of the Church of England compared.

THE Preface, to Page 24. is almost wholly taken up with Endeavours to cry down and lampoon Archbishop Cranmer; but his Cause has been so much discuss'd, and is so well known, that his Memory cannot suffer by this Author's Misrepresentations: only one thing I shall observe, that Page 11. he says, that *Henry VIII. was the first who shewed the Christian World a Temporal Lord sitting at the Helm of Ecclesiastical Government*: where he shews, that he had forgotten the secular Judges in the Councils of *Nice, Arles, and Chalcedon*, and the Pope's *Nuncio's* in all the Courts of *Europe*, whereof many are not in Holy Orders.

PAGES 26, 27, and 28. he speaks of Divines that contested the King's Divorce; that *Sorbon* was for it, some Cardinals, and *Francis I. King of France*, were also for it; but this, he says, was thro' *English Money*. And here unthinkingly he gives a true Character of his darling *Rome*; for, p. 28. he does not deny but that Money enough might engage all the Divines in *Italy* to subscribe to King *Henry's Divorce*: tho', p. 29. he tells us, *that that Church is incapable of flattering the Passions of Princes!* which is very well known to be a notorious Falshood. But this is a Digression from the Purpose intended; which I hope will be pardon'd, because I have no Head to place it under.

PAGE 36. he says, *Of 16000 Ecclesiasticks, 12000 in the Reign of King Edward, from rotten Members of the Church of Rome, became good Protestants, by becoming unfaithful to their Vows.* This is a grievous Calumny; for they did not become good Protestants by

by becoming unfaithful to their Vows, but by keeping their Baptismal Vows, preferably to Vows imposed contrary to the Permission of God, and the Liberty of the Children of God.

P. 40, and 41. He makes a Parallel between *Thomas Becket*, dying for the Romish Prerogatives, which, says he, *had cost the sacred Blood of JESUS CHRIST*. But *Thomas Cranmer* gave up every thing belonging to the Church; her Trust, her Doctrine, her Worship, her Sacraments, her Power of the Keys, her Discipline, her Faith. Now *Christ* did not die for the Prerogatives of the Church, for these were owing to the Benevolence of Princes, but for the Salvation of Souls; nor did *Thomas Becket* die for any part of those Things which are contained in Scripture, or recommended by it: Neither did *Thomas Cranmer* deliver up any of those Things which he mentions; but died gloriously for the primitive Faith, and the pure Worship and Discipline of the Church. So notoriously out is this Gentleman in his Relations.

P. 54. He gives this for a Character of *Queen Elizabeth*; *A crafty, jealous Woman, perfidious in her Nature, cruel in her Temper, versed in the Art of Hypocrisy, govern'd by Ministers of the corruptest Morals, in the most weighty Concerns both of Church and State*. And then he exclaims, with taking God's Name in vain; *Good God, what a Foundress of a Church, &c.*

ALL these Things indeed are true of most of the Bishops of *Rome*, but every thing was otherwise in *Queen Elizabeth*; for the most impartial Writers allow, ⁿ that she was a good and illustrious Queen, with many Virtues and noble Qualities; and that it may be asserted, that not one Person was punished in her Reign, but for conspiring against her Person or the State, or for attempting to destroy the Protestant Religion by violent Methods. So far was she from de-
serving

ⁿ *Rapin, Queen Elizabeth, prope finem.*

serving the Imputation of Cruelty : And such an one was a proper Person to study the Reformation of that Church, of which *Christ* was the Founder, and she the Governess.

P. 55. He says, *The Facts are so scandalous, as suffice alone to cast the blackest Stains upon any religious Cause ; and we have not found one single Person, whose Character would not at any time be reckon'd a Scandal upon a Cause of less moment.* Thus he slanders all those holy Men, who died in Flames for the Reformation !

BUT he has forgot the Founders of Popery, who stand charged with Sorcery, Lewdness, Heresy, Simony, Apostacy, &c. for which I refer the Protestant Reader to Mr. *Thomas Rogers* upon the *Thirty nine Articles*, and the Romanist to *Fleury's Discourses upon Church History*, and *Du Pin's Abridgment* of the same. Thus, like the Ladies of *Drury*, he flings Dirt to blind other Persons Eyes, that no Fault may be seen in his own : And this is what that Church does to every one who argues against them, tho it makes neither more nor less to the Argument in hand, or the Reason of Things. And thus much for his Preface.

P. 21, 22. He has these Words ; *Wilful Blindness, Obstinacy, shutting the Eyes at Noon-day, the being blinded with Interest, or some prevailing Passion ; the being utter Strangers to common Sense, is the Case of Protestants in the highest degree.* These, and the following Aspersions, are too much in the Billingsgate Air to be answered by sober Men.

P. 22. *Their unanimous Opposition, is not wholly the Effect of a disinterested Zeal, but savours very much of the Ephesian Silversmith, Acts xix. 23, &c.*

P. 24. *Her (the Church of Rome's) Title to Infalibility, their greatest Grievance, because it took away all hopes of Plunder.*

P. 28. *Protestants have Hearts insincere, and byass'd by Interest, irreconcilable with the Gospel.*

P. 52. *Protestants Zeal for Scriptures, was nothing but a theatrical Farce, to amuse the ignorant Populace with.*

P. 53. *A Cloke to cover their premeditated Design of subverting the whole Frame of Church Government.*

P. 54. *The Reformers were usurping Intruders, by whom the Word of God is made to speak like the Heathen Oracles.*

P. 214. He quotes with Pleasure another Person's calling King Henry, the *Postillion of the Reformation.*

P. 215. He applies to the same King *the old Proverb, A dead Dog cannot bite*: Then, having gather'd some more of his Spirit, he runs on.

P. 223. *What a deal of sacrilegious Roguery have we here? and all cover'd with a religious Mask of a godly Reformation.*

P. 233. *If God was the Author of such a Reformation, the Enemy of Mankind never had a part in any Wickedness committed by Mankind.*

P. 234. He calls those that were sent to preach down the Mass, as an idolatrous Worship, *Mercenary Preachers, ready to sell their Souls to the Devil, for a valuable Consideration.*

P. 248. He calls the 37th Article, *a precarious Interpretation of a few private Persons*; tho' made in Convocation, and authorized by both Houses of Parliament; as, p. 247. he calls it, *dawbing the Matter over*; and, a little after, *a frivolous and mock Act*. What can be said to Men that will not let us explain our own Meanings? nor hear any thing to our Justification, tho' never so plain? But if the 37th Article is not to be regarded, let him read the first of Queen Elizabeth's Injunctions, wherein *she declares, that her Power is the highest Power under God; to whom all Men within her Realms, by God's Laws, owe most Loyalty and Obedience, afore and above other Powers and Potentates upon Earth*. Hereby 'tis plain that the Queen spoke of the Supremacy, according to the
Laws

Laws of God, in opposition to foreign Powers, as due to her; not of a Supremacy including the Powers of the Priesthood: The same Thing she tells us in plainer Terms, after the End of her 53^d Injunction, when *her Majesty forbiddeth all manner of her Subjects to give ear or credit to such perverse and malicious Persons, which most sinisterly and maliciously labour to notify to her loving Subjects, how by the Words of the said Oath of Supremacy, it may be collected, that the Kings or Queens of this Realm, Possessors of the Crown, may challenge Authority, and Power of Ministry of Divine Offices in the Church; wherein her said Subjects be much abused by such evil disposed Persons.* Further, she adds, that certainly *her Majesty neither doth, nor ever will challenge any other Authority, than that which was of ancient Time due to the Imperial Crown of this Realm, &c.* That this is the true Meaning of the Supremacy of our Kings and Queens, will still more plainly appear, by what will be said in the next Article, upon p. 216, and 217. But this will not content this Author, and so he must go on to rail, as he does when he compares,

P. 259. *The inferior Clergy that left the Church of Rome, to Rats that leave an House that is ready to fall.* And again, p. 262. *If Protestants pretend to boast of such Converts, he says, they may justly fear the Devil will come in for a great share of them.*

P. 269. He compares Queen Elizabeth's Favourites, to Mens herding with Thieves and Pickpockets.

P. 282. *The Reformers had Marks of being Seducers, Ministers of God's Wrath, actuated with the Spirit of Lying, and made his Tools, to forward the Perdition of Souls.*

P. 284. *The Queen's Supremacy, no less the Jest than the Scandal of Christianity.*

P. 285. He compares Protestancy to Mahometism.

P. 299. *I confess it is impossible not to judge, that there was a great deal of Knavery, and nothing*

of Religion, in the Proceeding of the Reformers.

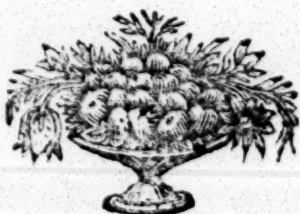
P. 302. He says, that *Queen Elizabeth's Reformation, is but King Edward's twice sodden, with some Variety in the cooking and dressing of it. Her Motive was Policy and Interest of State, no Interest for Religion.*

P. 303. *Tho' the best Causes may be espoused with corrupt Intentions, and by Persons void of Religion, yet we ought to be very circumspect and wary, in trusting such corrupt and mercenary Wretches in Matters of Religion; since we cannot suppose that they love their Neighbours better than themselves; and may justly suspect them to be as ready to sell their Neighbour's Soul to the Devil, as their own, for a valuable Consideration. This belongs to the Art of Insinuation; and on these Occasions we ought to look upon the Grounds they go on, not on their Words.*

P. 306. *Zuinglius, Calvin, and these had their Subdivisions, and became as fruitful in new Sects, as a Dunghil is in breeding of Vermin.*

P. 323. *Cranmer's Condition, no better than that of the Arian, Novatian, or Donatist Bishops; and his reformed Church, exactly parallel with all the heretical and schismatical Churches that were before it. Queen Elizabeth's Reformation worse.*

HERE, from one end of the Book to the other, we find a Spirit of Calumny and Bitterness, that can be parallel'd with nothing but his Holiness's and his Conclave's Dictates of Episcopacy, mentioned Chap. V. *Article II.* and *Article VII.* But to shew that these are grounded on Falshood and Forgery, I shall proceed to the next Head.



ARTICLE

ARTICLE II.

Of the Falshoods and Forgeries contained in a Book, intitled, England's Conversion, &c.

PREFACE, pag. 4. He says, *That his principal Design is to direct young Men to that Church, in which the Faith and Religion have been inviolably preserved in full Purity.* Now there is no National or other Church in being, which has not some time failed in its Purity: and the third Council of Lateran was so sensible of this, that its inditing ran, *pro Reformatâ Ecclesiâ in fide & in moribus.*

PREF. p. 12. *The King's Marriage with Anne Bullen, gave Birth to the Reformation.* This is false, for that King made six bloody Articles in defence of Popery, and died in that Belief; nor did the Reformation begin till after his Death.

PREF. p. 25. He calls the King's Supremacy, a *new Article of Faith*, which is false; as 'tis explicated in the 37th Article, and at the End of Queen Elizabeth's Injunctions: 'Tis as old as the Gospel, and grounded upon that and the xiiith of St. Paul to the Romans. By a wrong Interpretation of their Supremacy, he grievously misrepresents the Reformation, not only thro' the Remainder of the *Preface*, but thro' the whole Book.

IN his Book, pag. 4. he says, *That the submitting our private Judgment to revealed Truths, is all that their Church requires of its Members.* Now this is directly false; for neither Transubstantiation, nor Supremacy, nor any of the Rimroll of Popish Tenets, are revealed Truths; yet absolute Submission of Judgment is required to them.

P. 8. He allows *Examination whether we have sufficient Motives to believe, that such or such a Point of*
B b 3
Doctrine

of Religion, in the Proceeding of the Reformers.

P. 302. He says, that *Queen Elizabeth's Reformation, is but King Edward's twice sodden, with some Variety in the cooking and dressing of it. Her Motive was Policy and Interest of State, no Interest for Religion.*

P. 303: *Tho' the best Causes may be espoused with corrupt Intentions, and by Persons void of Religion, yet we ought to be very circumspect and wary, in trusting such corrupt and mercenary Wretches in Matters of Religion; since we cannot suppose that they love their Neighbours better than themselves; and may justly suspect them to be as ready to sell their Neighbour's Soul to the Devil, as their own, for a valuable Consideration. This belongs to the Art of Insinuation; and on these Occasions we ought to look upon the Grounds they go on, not on their Words.*

P. 306. *Zuinglius, Calvin, and these had their Subdivisions, and became as fruitful in new Sects, as a Dunghil is in breeding of Vermin.*

P. 323. *Cranmer's Condition, no better than that of the Arian, Novatian, or Donatist Bishops; and his reformed Church, exactly parallel with all the heretical and schismatical Churches that were before it. Queen Elizabeth's Reformation worse.*

HERE, from one end of the Book to the other, we find a Spirit of Calumny and Bitterness, that can be parallel'd with nothing but his Holiness's and his Conclave's Dictates of Episcopacy, mentioned Chap. V. *Article II.* and *Article VII.* But to shew that these are grounded on Falshood and Forgery, I shall proceed to the next Head.



ARTICLE

ARTICLE II.

Of the Falshoods and Forgeries contained in a Book, intitled, England's Conversion, &c.

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P. 8. He allows *Examination whether we have sufficient Motives to believe, that such or such a Point of*

Doctrine has been effectually revealed by God. But this is another counterfeit Concession; for the Church of *England*, and all Protestants, have a dear-bought Experience of the contrary: for no Examination is allowed whether we have *sufficient Motives to believe, that such or such a Point of Doctrine has been effectually revealed by God.* This is demonstrable by the *Acts* of the Council of *Trent*, and the Bull *Unigenitus*, which upon Pain of Excommunication was forbidden to be contested, or even that Court to be addressed upon, for explicating what Articles the Pope decreed to be of Faith, and what not, in that very Bull: So that to pretend to Examination in that Church, is to offer to play upon the Credulity of Mankind. He had done better, if he had told us what he meant by a *revealed Truth*; whether it was a Consequence evidently drawn from one Article of Faith, expressly contained in Holy Writ, and from another Proposition evident by the Light of Nature, and consequently drawn in a Logick Form: And then too he would be short of a revealed Truth; for tho' *Faith is by hearing, yet that hearing must be by the Word of God*, Rom. x. 17. Now no Consequence that is drawn by Logick, is a revealed Proposition; nor is the Logical Form that draws it any thing revealed: therefore the Contents of such a Conclusion may be virtually in the Premisses: But then, as the Conclusion is made philosophically, and as philosophical Argumentation is not of express divine Revelation, we cannot say that such Consequences are revealed Truths; because such Consequences are entirely owing to the Work of human Understanding and Art. Again, he had done better if he had told us, whether he meant by a revealed Truth, a Consequence drawn from Premisses whereof one was contested by Divines: This seems to be the Case of all the new Articles of Faith in that Church: And in this Case, 'tis most certain that as the Conclusion must follow the weaker Part, it cannot be a revealed

revealed Truth, nor even any Truth at all, but at most a Problem: If he had done this, we should have known what he meant; but that would have laid him too open.

P. 10. He tacitly infers, that *the Church of Rome at present has the same Faith which the Apostles taught, and that it has continued so 1700 Years*: which is very false; for none of their new Articles were in the Apostles Times; nor were seven Sacraments thought on, till almost 1500 Years after their Deaths: However, upon this unproved Pretence, he would assure us, that they have Transubstantiation, Invocation of Saints, &c. p. 14.

P. 24. He tells us, that Protestants *easily got rid of all the Fathers, as vowed Abettors of Popery*. This is notoriously false, for we admit all the Fathers as Channels of Catholicism, and deny them to be Abettors, or to have known any thing of Popery, in the first Ages. But this is one of their Arts, to forge Lies, and then build upon them as so many Truths.

BECAUSE the Book of Homilies says, that *all the World was drowned in damnable Idolatry for 800 Years*; he infers, that this is *a full Confession of Fact*, that not one of the reformed Churches had a visible Being in the World all that time. Now this is a false Inference; for by the same Reason we may say, That the true Church of Christ was lost near 400 Years after Christ, because St. Jerom, speaking of the Council of Rimini, says, *All the World was Arian*: This Sentence is adopted into the Breviary of the Romish Church, as well as the Homilies into the Service of the Church of England. *Totus mundus se Arianum esse miratus est*. Rhetorical Expressions of particular Men, are not Confessions of Fact pronounced by the whole Church; and they only signify, that as the generality of Mankind is prone to Vice, so the major Part had fallen into Error. However, this Improvement of an *Hyperbole* pleases this Author so well, that

it keeps his Head hot and his Pen at work for two or three Pages, to no purpose.

P. 40. He says, that *it has always been the Doctrine of the Catholick Church, that there is an unwritten, as well as a written Word of God.* This is false; for St. Cyprian, in his Epistles to Pompey and Cæcilius, expressly appeals to the written Word, against Traditions of Men; and unwritten Words; and so do all the primitive Fathers.

P. 41. He says, *that the Scriptures are so far from being the whole Rule of Faith, that they are not even a necessary Part of that Rule.* This needs no Answer, as being contrary to all Scripture, and giving the Lye to the express Words of the Gospel: *These Things are written, that believing ye might have Life thro' his Name,* John xx. 31.

P. 48. He says, *The Observance of the Sunday, is not to be proved by Scripture, nor Infant Baptism;* and jeers the Church of England for the 6th Article, and for keeping of these: But he forgot, it seems, the iii^d of St. John ver. 3. and Rev. i. 8. and 1 Cor. xvi. 1, 2.

P. 58. He says, *that by the Words of John xxi. 15. Christ committed the Care of his Church in a special manner to Peter, and by that established a Form that was to be inviolably observed in the Church.* But this is all false; and he shews a vast Ignorance of the Sentiments of all the Bishops (excepting *Italians*) assembled at *Trent*, which may be seen in *Du Pin*, ° who thought themselves independently concerned in the Government of the Church: Besides, this good Man had forgotten that the Elders had sent *Peter* and *John* to *Samaria*, Acts viii. 14. and consequently, that those who sent *Peter* after the Commission mentioned, (*John* xxi. 15.) were greater than *Peter* who was sent. But it seems the *Apostles* and *Elders* knew nothing of the Care of the Church being in a special manner committed to *Peter*. This Article of Faith was not then broached.

P. 61.

° *Du Pin*, fol. 3 Vol. Edit. *Dub.* p. 580, &c.

P. 61. *This Church has now already had a visible Being for the space of almost 1700 Years.* This is false; for the Church of Rome is not now the same that it formerly was: Tho' the Ordination is good, and Prelatick Order be validly consecrated; yet that Church has imbib'd so many Errors since, that it is most basely disfigur'd. For the same Reason we may say that it is false to affirm, *that that Church is the Nursery of innumerable Saints*, (Ibid.) for it never had one besides *Thomas Becket*, of whose Sanctity Protestants much doubt. All the rest were pious Members of the Christian, not of the Popish Church. And perhaps, if the Right of Bishops had been as much contested in King *Henry the Second's* Time, as it was in King *Edward the Sixth's* and Queen *Elizabeth's*, the Temper of *Thomas Becket* might have run as high for the Defence of his Primacy against the Usurpations of Rome, as it did for the Defence of his Clergy against his King.

P. 80. He strives to persuade his Pupil, *that the Gospel came from Rome into England in Claudius's Time.* But how could the Gospel come from them, who always had different Rites from the Eastern Churches, when we expressly find the Eastern Rites to be solely established in *England, Scotland, and Wales*?

P. 83. and again p. 111. He says, *That Rome was honoured for the three first Centuries, by a Succession of Bishops that were all eminent Saints and Martyrs.* This is notoriously false; for there is no credible Authority that attests the Succession of many of them: And as for their being eminent Saints and Martyrs, 'tis neither reported nor believed by Men of Learning, even in the Church of Rome. Of this see my *Irrefutable Evidence*, p. 59.

P. 84. He is very profuse upon *Eleutherius's* sending Missionaries into England. But this is all false dealing; and he should know, that Pope *Eleutherius's* Letter to King *Lucius* is fabulous: and besides, that those

those Missionaries which he sent, were not of the Stamp which the *Romish* Church is now of; for they never attempted to alter the Oriental Rites which we had received, nor to any ^p Supremacy over other Churches, no more than *Anicetus* did over St. *Polycarp*, when he came to *Rome*; nay, *Anicetus* even allowed him the Preference, and to do Communion Service in his Church; so far was this Church then from having professed the Popish Usurpations. St. *Polycarp* came to *Rome* in 158. and these two Missionaries came into *Britain* in 170. or thereabouts; Archbishop *Usher* ^a thinks it was in 169. So that our Rites, tho' Eastern, were good at *Rome* at that time, and then there was no Popery.

P. 87, 88. He insinuates that *King Ethelbert* and the Kingdom of Kent, embraced the Gospel at the Preaching of Missionaries sent from *Rome*. Which is incredible: for how could Persons that knew nothing of the Language of the Country, convert a Kingdom? Nay, and to baptize too 10000 in a Day, a few Months after their coming, as is pretended! But his Party will reply, that their imperfect Preaching was supplied by Miracles: But by what Miracles? There is but one related of St. *Augustin*, the Head of these Preachers, and that is very much contested: and 'tis not probable that Venerable *Bede* would have concealed any, if he had known more; especially when he so carefully related those of *Aidan*, *Finan*, *Furseus*, who would not acknowledge any Subjection to or Supremacy in *Rome*, for which *Bede* ^r was always a Stickler. Then as to the Miracle that is related of a blind Man, a *Saxon*, that was brought into the Assembly of *British* Bishops and St. *Augustin*, to be cured, as an evident Mark of Truth for that Side which was to do this Thing: some Questions might be asked; as, (if this Miracle was to convince the *British* Bishops)

Why

^p *Fleury*, Lib. 3. n. 43.

^a *Usher. Armæ. Britannicæ. Eccl. Antiq.* p. 54.

^r *Bede*, Lib. 2. c. 2.

Why was it not a *Welchman* that the *British* Bishops knew to be blind, and incurable? Why must it be a *Saxon*, a Heathen, or a new Profelyte, and an Enemy to the *Welch*? Again, how could the *British* Bishops go to pray God to work a Miracle over a *Saxon's* temporal Blindness; when, as *Bede* says, they could not have any Compassion over their Blindness of Mind, nor preach the Gospel to them? Besides, *Bede* lived a long while after this should have happened, Whence had he this Story? Why did no other Historian mention it? And why was not a Miracle rather wrought for the manifesting of *Christ* to Infidels, than for convincing of Christian Bishops of the Belief of a Supremacy, that undeniable Miracles were wrought without, as in *St. Aidan*, &c.?

THE Truth is, *Ethelbert*, King of *Kent*, had married *Bertha*, a Christian, and the King of *Paris's* Daughter, with Conditions of free Exercise of her Religion. To this End she brought over with her *Luidhard*, Bishop of *Soissons*, and other Clergy. And therefore *Gregory I.* wrote to *Theodorick* King of *Austrasia*, to *Theodebert* his Brother, and to Queen *Brunichild*, to assist *Austin* in his Journey to *England*; being certainly inform'd that the English earnestly desired to turn Christians. And thus King *Ethelbert* embraced the Gospel, not so much at the Preaching of the *Romish* Missionaries, whose Pride he had reason to suspect, and Preaching he did not understand, as at the Instigation of his Queen, whom he dearly loved, and thro' the frequent Conversation he had with Bishop *Luidhard* and his Company. As for his being baptized by *Austin*, 'tis no wonder; *Rome* was then in great repute; and he might think *Austin* a more dignified Person, and as a Stranger sent from a great Man, less familiar, and more qualified for such a Purpose: And perhaps *Austin's* aspiring Thoughts of being a Lord Primate over the whole Island, promised by *Gregory*, might raise the Idea of him in a Prince bred

bred in a Pagan School; who knowing his own Sovereignty over the Kings of the Island to be temporal, might covet to establish a Bishop over them all, which should be lasting.

P. 88. He says, that the Examples of the King and Kingdom of *Kent*, were followed by the other six Kingdoms of the Heptarchy: *And this is the second general Conversion.* By this one would be apt to think, that the whole Heptarchy, or seven Kingdoms of *England*, were immediately brought to the Christian Faith by these Emissaries; but 'tis not so: for the Kingdom of the *West-Saxons* was not converted till 40 or 50 Years after, and then chiefly by *Agilbert*, and *Wina*, both educated in *France*. The *Mercians* were not brought over till 50 Years after the Conversion of *Kent*, and that by the *Scotch* Clergy. The *East-Saxons* were converted by *Cedd*, a *Northumberland* Priest: The *East-Angles* by *Felix*, a *Burgundian* Priest, and *Furseus* an *Irish* Monk. The Kingdom of *Sussex* was not converted till 686. which is near 90 Years after the coming of *Austin* the Monk. As for the *Northumbrians*, 'tis well known that their Conversion by *Paulinus* was very unstable, if not infirm; for upon the Death of their King, they all fell back to Idolatry, till *Oswald* ascended the Throne in 634. and he, with those that converted his Country, tho' they were sainted in the *Roman* Martyrology, had an Aversion to the *Roman* Missionaries: And how then could this and the other six Kingdoms follow the Example of *Kent*, who were converted by *Romish* Missionaries, and submitted to all the *Romish* Tenets that were in vogue? Hence observe his Falshoods in p. 112.

P. 93. He tells of *Austin's* Procession with the Cross, and Image of *Jesus Christ*; and adds, *Thus the holy Cross took once more Possession of the Place from whence it had been banished ever since the Saxon Conquest: and there it continued above 900 Years, that is, till the Reign*

of

of Edward VI. when, to the everlasting Shame of Christianity, it was treated as the Image of some infamous Traytor, &c. Now he either means the material Cross, with the Figure of Christ upon it, or the Christian Religion: If he means the first, 'tis false that that was set up at *Canterbury*; for *Alcuin*, the Disciple of *Bede*, wrote about 200 Years after a Letter, in the Name of the Princes and Bishops of *England*, to protest against that Doctrine as new, and leading to Idolatry. And if he means the latter, 'tis false that it was used like the Image of a Traitor; there was no more done in King *Edward's* Time, than to shew an Aversion to the idolizing of it.

P. 96. He takes notice of *Vestments, Relicks, and Ornaments for Churches, and the Use of Holy Water, brought in by Austin*. But it is wrong to infer from hence, that all Popery, as it now stands, was introduced by him; for it was not yet half minted: and as for those Superstitions which he did bring in, he has no other Proof that they were good, than that he brought them from *Rome*; for which I recommend my Reader to the 4th and 5th Pages of the *Dedication* prefixed to my *Irresistible Evidence*, and to the VIIIth Article of the Vth Chapter of this Book.

SECT. the Vth he is upon the *Conference of Austin with British Bishops*; and indeed this does not make much for his Cause: for if *Oswald, Aidan, Finan, and Furseus*, who were in Communion with the *British*, did work great Miracles in their Communion, and if Miracles be Marks of a true Religion, (as elsewhere he says they are) what had *Austin* to do to spend his Labour to get himself acknowledged their Archbishop, and leave preaching to Infidels the mean while? Five *Saxon* Kingdoms were then grovelling in Idolatry, why did he not help them? 'Tis true, he gave a fair Account to Pope *Gregory*, that he wanted more Labourers; but he had forty, and where did he employ them?

[†] *Flcury*, Lib. 44. n. 54. *De Pin Abr.* Tom. 2. p. 342.

them? Where did they preach? What were they doing? Why was not the Bishop of *Soissons*, with his Clergy, desired to share in their Labours, instead of being altogether at Court? But there is not a Word in History to answer these Queries: and indeed, upon the Death of King *Ethelbert*, all the Inhabitants turning Pagans again, gives us little Reason to think that this *Kentish* Flock was so well instructed as it should have been. But his applying only to the Great, and seeking to extend his Power, are Methods never yet observed in the Conduct of the Apostles, no more than the Consequences of leaving Christianity upon the Deaths of the temporal Abettors of it. As for *Austin's* Zeal for the Conversion of Infidels, his Disinterestedness, his Miracles, gloried on p. 102, 103, 104. the Author should have brought further Proofs of them; till then they will be ever looked upon as Forgeries spread by the *Italian* Party to advance their Cause.

BESIDES, if we look seriously into History, we can't find much occasion for boasting of the Sanctity of this Apostle. 'Tis observed, (*Bed. Hist. edit. Joan. Smith, S.T.P. Anno 1722.*) that those Words that answer these *Latin* Words, *Quamvis ipso (Augustino) jam multo ante tempore ad Cœlestia regna sublato*, i.e. *Altho'* (this Prophecy of *Augustin* the Monk, was fulfilled by the Slaughter of 1200 Monks, for not hearkening to his Preaching) yet *Augustin had been dead and in Heaven long before this happen'd.* Now these Words of *Augustin's* being dead, are not in the *Saxon* Language. And in the *Cambridge* Edition, *Anno 1644 Lib. 2. c. 2. p. 114.* Bishop *Jewel*, *Matthew Parker*, and others, are quoted for averring *Augustin* then alive. King *Alured* (who paraphrased in the *Saxon* Language upon this History) thinks *Augustin* to have been then living, and that King *Ethelbert*, not *Ethelfrid*, committed this Slaughter of Monks. Besides the Chronology of those Times favours this Opinion. For *Augustin* the Monk came into *England Anno 596*

and

and fate here at least 12 or 13 Years : and *Ethelbert* King of *Kent*, did not die till the Year 612. or 613. whereas the Slaughter of those Monks who refused to submit to the Authority of the *Italian* Primate, by the Consent of all Chronologers, happen'd in the Year 603. while *Ethelbert* was living and Generalissimo. In *Spelman's Councils*, p. 111. we read out of one *Nicholas Trivet's* Letters these Words; *Adelberd Roy de Kent coroucè, entisa Ethelfrid Roy de Northumbre è les autres Rois*—i. e. “ *Ethelbert* King of *Kent* being enraged, drew in *Ethelfrid* King of *Northumberland*, and other *Saxon* Kings—” because they had despised *Augustin* in the Council. *Galfrid* or *Jefrey* of *Monmouth*, speaks to the same purpose; and assures us, “ That *Ethelbert* King of *Kent*, seeing the *Britons* disdained to submit to *Augustin*, excited the *Northumber*, and other Kings, to go and destroy them.” If Matters about *Augustin* are examin'd into, and found to stand thus, a reasonable Person will find little to say for his Saintship.

P. 119. He says, *That no Man was ever acknowledged to be a Member of the Church of Rome, who denied the Pope's Supremacy.* If he means, a Member of the particular Church of *Rome*, and its Diocese, he may speak truly here; but if he means by a Member of the Church of *Rome*, one of the Catholick Church, as 'tis plain he does, by saying, p. 141. that he believes there is not a Catholick upon Earth, but who acknowledges the Divine Right of the Pope's Supremacy; 'tis intolerably false: For *Africa*, in the Case of *Apiarius*, and all *Asia*, in the Time of Pope *Victor*, and a great Part of *Britain*, in *Austin's* Time, as well as many Provinces in *France*, utterly disown'd it, and yet were always esteemed sound Members of the Catholick Church. And again, How can Supremacy be looked upon as an Article of Faith, and of necessary Communion and Divine Right, whereas when *Austin* spoke of it to the *British* Bishops, it was accounted

counted by our Author a Debate in Discipline, *Post*. p. 135. in the second Proof?

P. 128. He says, *The same Faith was preached to the Saxons, which was preached 400 Years before to the Britons.* This is false; for neither *Franks* nor *Britons* knew any thing of a Supremacy, Worship of Relicks, Holy Water, Images, till *Austin* brought them in; which is a Sign it was not altogether the same Faith: And that he means by *Faith* here, all the Popish Doctrines which the Church of *Rome* then professed, is plain from p. 137. where he says, that *St. Augustin brought from Rome, and preached to the Saxons, all the Papistical Doctrines they now profess.* And this also is most notoriously false; for seven Sacraments were not then established as an Article of Faith, nor Indulgences, nor the Forbidding the Cup to the Laity, nor offering Incense to Images, nor worshipping them, nor the Communion Service in an unknown Tongue, nor an Universal Episcopacy in one Man. But Impudence must be found out, to carry on Causes that Truth cannot support.

P. 137. He calls this Way of arguing a *full Proof* that the ancient Britons were no Protestants; and that the Faith *St. Augustin* preached, was the same which was preached in *Pope Eleutherius's Time.* But this is false; for here is no Argument at all, no Proof at all; nor is the Faith the same, if taken in his Sense, *viz.* for all the Papistical Doctrines which they now profess. And as for the Word *Protestants*, if he means those that protested against Innovations in the Church, all the ancient *Britons* were such in an high degree: But if he means by *Protestants* those only that of late have been called so, I grant in this Sense the ancient *Britons* were not *Protestants*; but this is childish, and using *Sophismata in voce.* I am serious about my Salvation; and am not to jangle about Words, but to search the Meaning of them; and in the true Meaning of them, the *Britons* were all Protestants: A Proof
of

of this are the Words of *Dinotb*, the Abbot of *Bangor*, who at the Head of a Synod of *British* Bishops, said to *Austin*, *You propose to us Obedience to the Church of Rome : are you ignorant that we already owe a Deference to the Church of God, to the Bishop of Rome, and to all Christians, of Love and Charity, which obliges us to endeavour by all means possible to assist and do them all the Good we can ?* Here is the Spirit of *Christ*, and the Declaration of the Church of *England*, oftentimes repeated : But he goes on ^t *other Obedience than this to him you call Pope, we know not of ; and this we are ready to pay.* Is not this the Profession of all Protestants ? And is it not grounded on the rational and indeleble Grant to all free Nations, made by the Council of *Ephesus*, ^v that those who were free from the Beginning from the Jurisdiction of any Patriarch, should return to that Freedom, and continue so ? That the *British* Bishops and Clergy understood their own Freedom, appears from the following Words, whereby *Dinotb* followed his Discourse : *But as for a Superior, says he, what need have we to go so far as Rome, when we are governed, under God, by the Bishop of Caerleon, who hath Authority to take care of our Churches and spiritual Affairs ?* Can any *English* Protestant declare himself more fully upon his Principles than that good Man did ? Or because *Caerleon* is no more, and the Kingdom and Province of *Wales*, by Vicissitude of Times, is become subject to the Kingdom of *England* and Province of *Canterbury*, is the indefeasible Right of the Nation lost ? Is it not a Nation of itself still, tho' both more extensive and more incorporate ? Is it not on the same Premisses, whereon the antient Inhabitants lived and died ? Does not a conquering Nation enter into the Rights of the Conquered ? Is it not an allowed Maxim, even in the Popish Laws, *Qui succedit in locum, succedit in jus.* But perhaps these Rights, by a foreign Usurpation,

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have

^t *Bede*, Lib. 2. c. 2.

^v *Concil. Ephes. Gen. Sess. 7. c. 8.*

have not been claim'd for some Ages. Now granting this, will any Canonist in the World, or any Divine allow, that a Desuetude, *contra Leges*, may ever make a Law? Such a Desuetude, by a contrary Practice, is no more than what St. Cyprian truly styles it, *Vetustas Erroris est*: 'Tis a vicious and illegal Practice, that can never claim Prescription. Indeed a Custom, *præter Leges*, may be authorized by Prescription, but that comes not into this Subject.

P. 138. He would have us believe, that *the Supremacy of Rome, was not questioned by the British Bishops*. Who reads what *Dinotb* said at the Head of seven *British Bishops*, must soon see with what impudent Assurance this Falshood is advanced; and an Author should not promote such Things to an Adversary, whose best Character with him, is to *have Marks of being a Seducer, a Minister of God's Wrath, actuated with the Spirit of the Devil, to forward the Perdition of Souls*, as he says, p. 286. or one, whose Case in the highest Degree, is *wilful Blindness, Obstinacy, shutting the Eyes at Noon-day, the being utter Strangers to common Sense*, as he says of us, p. 21, 22. Indeed, if he could paum upon us his Tales for Truth, we might deserve some of his Aspersions, especially the last. But the Assertion is absolutely false.

P. 145, 146. He tells us, *That the Church of Rome never canonized any Person, that differ'd from her in any one Article of Faith*; and a little after, because he reflected on several *British and Scotch Saints*, put into the Martyrology of Rome; he therefore says, *It is an unquestionable Proof, that the Britains and Scotch agreed in all Points with Rome*; yet at the same time that he advanced this Imposture, he knew it was false by Abbot *Dinotb's* Speech, (*Bede* l. 2. c. 2.) and the Behaviour of *Aidan*, and his Successors, *Bede* l. 3. c. 5, and 25. who resolutely protested, to their dying Hour, against the Innovations and Novelties which the *Italian Missionaries* brought over. As for Rome's
putting

putting them afterwards among their Saints, it was owing to their glaring Miracles, which God wrought by their Means, and could not be denied ; and perhaps too, to *Rome's* not insisting then upon the Articles in debate, as necessary Terms of Communion ; but it is not *an unanswerable Proof, that the Britains and Scotch agreed in all Points with Rome*, when the contrary is most glaringly manifest.

P. 146. He says, *Dubritius*, first Archbishop of *Lan-daff*, then of *Caerleon*, was Legate of the See Apostolick, *i. e.* of *Rome* ; but this is another Untruth, for the Bishops of *Rome* had no Archbishops for their resident Legates till some Ages after this. St. *Dubritius* was consecrated Bishop by St. *Germain*, Bishop of *Auxerre*, and St. *Lupus*, about the Year 429. But Legates did not come here into Fashion till the 8th Century, when *Gregory* and *Theophilaet* came to erect *Litchfield* into an Archbishoprick, and then their Legateship was not perpetual, as it must be supposed it was in *Dubritius* : for that was a further Innovation in the Liberties of the Church, reserved to those Times, when Cardinal-Priests and Deacons, were to soar up far above the reach of all Episcopal Jurisdiction.

P. 153. He says, *The Conversion of England was free and voluntary ; that it is the distinguishing Character of Falshood, to establish it self by Violence and Imposture : and that a wonderful change of Lives and Manners appeared upon the Conversion of the Saxons, which is always the immediate Fruit of a true and solid Conversion.* Here are three Assertions which are remarkable ; the 1st, that *The Conversion of England was free and voluntary* : This is very doubtful, for after the Death of the Sovereign that was converted, all the People and Princes returned to their Idolatry ; which is what could not possibly have happened if their Conversion had been free. The 2^d Assertion is, *That it is the distinguishing Character of Falshood, to*

establish

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^u *Richer. Conc. Tom. I. p. 127.*

establish itself by Violence and Imposture. If we judge by this Rule, we may be sure that that is false; for when the *Italian* Monks would have introduced the *Embryo* of it into *Northumberland*, Anno 661. it was carried by Violence, and the Power of the secular Magistrate, *Bede* l. 3. c. 25. To carry on this Violence further, it was enacted in a Council held at *Calcuith*, that none but *Italian* Priests, or those that were educated there, should govern the Churches of *Great Britain*. In after Times, it was promoted by threatening Kings with Deposition, and *Croisades* against them. In King *Henry* the Second's Time, it came to that pass, that the Lives of the Prince and Primate, became incompatible by the Means of Popery. In King *Henry* VIII's Time, the six bloody Articles are memorable; and in Queen *Mary*'s Time, there was no Place in this Kingdom free from Piles of Wood and Gibbets, erected for the effectual burning and butchery of Protestants, even of the highest Rank both in Church and State. And both the foreign Inquisitions and *French* Dragoons, are standing Proofs, that it is, *a distinguishing Character of Falshood, to establish Religion by Violence and Imposture*, as Popery is established: And indeed, this Assertion of such an Author, should not have come among the List of Falshoods, but only for its falling into bad Company; of which the next Assertion is another Instance: for, in the third Place, he intimates, *that a wonderful Change of Lives, appeared immediately upon the Conversion of the Saxons.* But how could this be, when upon the first Opportunity that offer'd, they professed themselves Heathens again? A real Change of Life must come from a sincere Conversion of the Heart; and 'tis impossible their Hearts could be thoroughly turned to God, when they took the first Opportunity of paying Homage to the Devil.

P. 209. He calls *the Pope's Supremacy in Spirituals, the capital Point of the ancient Faith.* The Confidence in averring such a notorious Untruth is scandalous; and

and the Thing averr'd was utterly unknown to Antiquity ; as may sufficiently appear out of the VIIth Article of the Vth Chapter of this Book, and elsewhere.

P. 216. *King Edward, upon his coming to the Crown, was declared supreme Head of the Church of England ; that is, supreme Judge of Controversies in Religion, and the Source of all Ecclesiastical Jurisdiction in the Realm.* Here the Author is either wilfully or otherwise mistaken, in the Notion he gives of supreme Head of the Church ; for the Meaning is not *the being supreme Judge of Controversies in Religion, and the Source of Ecclesiastical Jurisdiction*, as coming from the Power of Orders, or the Keys, but only as coming from the Civil Power, in what relates to Civil Government.

P. 217. He tells us of the Church of *England*, receiving Mandates from the King to execute their Holy Orders ; and of Bishop Bonner's Commission to execute all the Branches of the Episcopal Authority by the King's Leave. But this is not sincerely quoted by this Author ; for tho' we grant, that by the Statutes 25 Hen. VIII. c. 19, & 37. and c. 17, &c. with the Commission that Archbishop Cranmer took out for his Bishoprick from Edward VI. and the like done by other Bishops, whereby they held their Bishopricks during the Pleasure of the King ; and owned to derive all their Power, even Ecclesiastical, from the Crown ; *Velut à supremo capite & omnium infra Regnum nostrum Magistratum fonte & scaturigine* : Yet this is to be understood only of the Power of Bishops, which by the Laws of the Land were annexed to the sacred Office ; as, the Civil Jurisdiction granted to Bishops Courts ; to the Bishops themselves, as Lords of Parliament ; to the Civil Penalties which follow their Excommunications ; and the legal Protection to their Ordinations, and other Acts of their Office ; which are derived only and solely from the King. This appears plainly, because in the Commission before-

mention'd, which was given to *Cranmer* for his Bishoprick, there is an Exception in these Words, *Per & ultra ea quæ tibi ex sacris Literis divinitus commissæ esse dignoscuntur, i. e.* "Over and above those Powers and Authorities, which the Holy Scriptures do testify are given to thee by GOD." And besides, the Ecclesiastical Authority which in this Commission is said to flow from the King, is expressly styl'd, *Juris dicendi autoritas & quæcunque ad Forum Ecclesiasticum pertinent.* And again, in Bishop *Burnet's History of the Reformation*,^w out of which our Author pretends to take the *most important Facts relating to the Reformation*, (Pref. p. 5, 6.) there is a Declaration made of the Function and divine Institution of Bishops and Priests subscribed by the Lord *Cromwell*, (then Vicegerent to King *Henry VIII.* in Ecclesiastical Matters) by Archbishop *Cranmer*, with the Archbishop of *York*, eleven other Bishops, and twenty Divines and Canonists; declaring, that the Power of the Keys, and other Church Functions, is formally distinct from the Civil Power, &c. And *ibid. Collect. Record. N. X. p. 177.* there is the Judgment of eight Bishops concerning the King's Supremacy, whereof *Cranmer* is the first; asserting, that the Commission which Christ gave to his Church, *had no respect to Kings or Princes Power*; but that the Church had it *by the Word of GOD*, to which Christian Princes acknowledge themselves subject. In the same Sense, *Bonner* took out a like Commission for his Bishoprick from *Henry VIII.* which is *verbatim* inserted in the said *History of the Reformation*, Part I. *Collect. Rec. to B. III. p. 184.* But this of *Bonner* was done before the Reformation, and before the King's Supremacy was enacted. And upon this Submission of Bishop *Bonner*, and the rest of the Clergy in Convocation, was grounded the King's Supremacy first, which afterwards passed into a Law: And 'tis to be noted, that Popish Bishops and Clergy

^w *Hist. of the Reformation*, Part I. in the *Addenda*, N. v. p. 321.

Clergy bestowed that Title of *supreme Head of the Church* first upon the King, with which ever since they have upbraided the Reformation!

THIS, with what has been said in the foregoing Article, upon p. 248. is sufficient to justify the Supremacy of our Kings, and to shew with what insincere Interpretations some Gentlemen endeavour to misrepresent a good Tenet and a just Principle. If a further Explanation of the Meaning of our Church of *England* in this Matter be wanting, we need only go to *The second Part of the Homily of the right Use of the Church*; where after having spoken of our Saviour scourging the Buyers and Sellers out of the Temple, these Words follow; *And according to this Example of our Saviour Christ in the primitive Church, which was most holy and godly, and in the which due Discipline with Severity was used against the Wicked; open Offenders were not suffer'd once to enter into the House of the Lord, or admitted to Common Prayer, and the Use of the holy Sacraments, with other true Christians, until they had done open Penance before the whole Church: And this was practised not only upon mean Persons, but also upon the rich, noble, and mighty Persons; yea, upon Theodosius, that puissant and mighty Emperor; whom, for committing grievous and wilful Murder, St. Ambrose reprov'd sharply, and did also excommunicate the said Emperor, and brought him to open Penance.* Let who will comment upon these Words, they are confirm'd, and every Clergyman of the Nation is oblig'd by Act of Parliament to subscribe to them: They are part of our 39 Articles of Religion, and stand to this Day unrepeal'd; and therefore are a sufficient Explanation of the Sense of both Church and State in this Matter.

It is a very ungenerous, as well as an unreasonable Thing, to push with Violence all that makes for a Cause, and not to give Ear to any thing against it: 'tis the same to urge some Expressions, or some Stretches of the Royal Supremacy, and not to consider

that more strict Explanation that was made of it in King Henry the Eighth's Time, and under Queen Elizabeth.

A Supremacy thus explain'd, *is all the Supremacy we are bound in Conscience to own*, (says Bishop Burnet ^x) *and if the Letter of the Law, or the Stretches of that in the Administration of it, have carried this farther, we are not at all concern'd in it. But in case any such Thing were made out, it could amount to no more than this, That the Civil Authority had made some Incroachments on the Ecclesiastical Authority; and this would be no Argument against our Church*: For the great and unmeasurable Abuse of the Papal Authority, would make any Prince judge it sometimes necessary, to secure himself against Attempts that might be made against his Person and Government, by stepping a little too far into the Sanctuary.

P. 235. He makes St. Chrysostom speak for Purgatory, and St. Cyril of Jerusalem. But this is another Falshood; for they only pray'd in their sacred Mysteries, as we do in the Burying Office, That we, with all those that are departed, (whom they commemorated) may have our perfect Consummation in Bliss, both in Body and Soul, &c. To shew that it was not a Popish Purgatory, out of which the Pope had Power to let Souls pass, is plain by their commemorating the blessed Virgin, and the holy Apostles and Martyrs at the same Time; and which the Church of England does in general Terms in the Communion Service, when it says, *We also bless thy Name for all thy Servants departed this Life in thy Faith and Fear*. From hence 'tis plain what Errors he puts into his Gentleman's Mouth, when he makes him say,

P. 236. *I find they all prayed for the Dead as we do*. For besides that the Thing is really false, thro' the Misrepresentation of the Sense of these two Fathers;

^x Burnet, in a Book intituled, *Reflections on the Relation of the English Reformation, lately printed at Oxford*.

thers ; but had those two Fathers said so, yet as they lived in two different Centuries, they are to be regarded only as two single Witnesses of sundry Ages ; and consequently incapable of being sufficient Channels of Catholicism of those two Ages ; and therefore that it is a wrong Inference in a Papist to say, *I find they all (i. e. all the Fathers) prayed for the Dead as we do.* But this Author had forgot, I suppose, the Rule of Inductions, *⁊ à partibus sufficienter enumeratis* ; for otherwise he would not have answer'd his Pupil with the Applause of his Logick, *Very true, Ibid.*

AFTER this, he takes up some Pages in running furiously down the Memory of Queen *Elizabeth* ; to confront the Falshoods of which, we need only read our own Histories, and the Conformity of her Actions in establishing the true Religion, with those of the Empress *Pulcheria*, (who is counted a Saint in the *Greek* Church and General Councils) and we shall be convinced, that the representing the best of Persons in hideous Shapes, is not a Mark of the Goodness of their Cause, nor of the Veracity of their Words, no more than the Pharisees running down our blessed Saviour was of theirs ; and therefore we ought not to have a less Opinion of a Person or a Cause, because it is much disclaimed against ; but the more especially when upon Examination we find Invectives grounded on Spite and Forgery, as the Air of this Author's Invectives forcibly imports.

P. 270, 272, 273. He vents himself in the accustomed Air against the Penal Laws, which, he says, were made against saying Mass : And here he does not consider, that it was not the Commemorative Sacrifice that the Queen was against being done in *England*, but only against the *Romish* way of doing it in *England*, by *English* Natives : and I do not question, but if such an Attempt had been made when the Christian Empe-

⁊ Reg. Logic. *Ut inductio firma sit, enumerari debent omnia singularia ut ex iis universale concludatur.*

Emperors commanded in Greece, the same Severity would have been used against such Natives bringing in foreign Rites, to the Disturbance of the Inhabitants, and the Disunion of their Minds: So that this is a grievous Falshood, and horribly reflecting on Majesty, to say, *that the Romanists blackest Treason, was their worshipping God by that august and venerable Sacrifice; and that honouring the Divine Majesty, was regarded by her as a capital Affront upon her Person, and punished accordingly*: whereas, if he had read *Rapin*², he might have learned, that not one Priest suffered in her Reign, but either for Conspiracy, or for Attempts to destroy the true Protestant Religion in England; and that the bringing in of foreign Rites, and striving to subvert the Laws of the Land, was what she punished, not the Worship of God.

P. 285. He says, *the Reformation was forced, but the Conversion of England was not*. This is false again; for of 9400 Clergy, who were in England at the Time of the Reformation, there were not 200 who voted against it; as may be read in ² *Rapin*.

P. 288. He says, *Protestants run down Miracles*. This is false; for Protestants don't run down Miracles, but they run down Forgeries, and what crafty Men would have to pass for Miracles, upon Legendary Tales.

P. 292. *The first Reformers at home, as well as abroad, pretended to nothing less, than to introduce a Doctrine contrary to that of the Universal Church in being, to revoke the Decrees of ancient Councils, and declare such Doctrines orthodox, as had been condemned by the whole Ecclesiastical Authority upon Earth*. This is also false; for the Reformers endeavoured nothing more, than to introduce the Doctrine of the Universal Church, and the Decrees of ancient Councils; and to declare such Doctrines orthodox, as had been

² *Rapin Vit. Eliz.* Vol. 9. Book 17. in fin. p. 214.

² *Rapin*, Vol. 8. Book 17. p. 230. Dublin Edit.

been declared so by the whole Ecclesiastical Authority upon Earth; as appears by the Context of this whole Book, and what they have done.

Ibid. *They set up a new Ministry, not flowing from the Succession of the Apostles, but from the secular Power.* This is also false; and the Falshood may be seen by Dr. Courayer's *Defence of the English Ordination*; and tho' in other Countries they had not Episcopal Reformers, yet they had Priests; and Priests were by them ordained again in the Consistorial Meeting; which, according to the Doctrine of their St. Thomas Aquinas, and others, must be good: because they teach, that Priesthood is no distinct Order, but only an Extent of Jurisdiction: Consequently none of them were ordain'd by a secular Power: And this is *Argumentum ad Hominem*.

Ibid. *They retrenched five of the Sacraments.* This is false in itself, and in Logick, 'tis *petitio principii*; for they retrenched none that were Sacraments; and he should have proved that five of these seven were Sacraments.

Ibid. *And abolished the venerable Sacrifice.* This is false; for nothing but the idolatrous Way of doing it was abolish'd, and the foreign Language it was done in; but the Sacrifice itself was not abolished.

Ibid. *They accused the whole visible Church of Idolatry and Superstition.* This is false; for they accused only those that were guilty of them.

P. 309. *The whole Fabrick of the Reformation is built upon this fundamental Principle, That every Man's only Rule of Faith is the written Word of God; not as interpreted by the Church, but as understood by himself.* This is directly false; for the Church of England has always understood difficult Passages of Scripture, either by the same original Words and Phrases in the same Scriptures in other Places, or as the primitive Church understood them.

P. 322. *Cranmer could not pretend to derive his Succession from the Apostles, after he had separated himself.*

self. This is false, and besides shews a great deal of Ignorance in Divinity ; for according to all Divines, Ordination validly received by a Bishop, is validly conferred by a Bishop, as in the Greek Church, and therefore the Succession of Priesthood goes on.

P. 326. *The saying that the Church of Rome, besides Essentials, imposes many Articles as Terms of Communion, which at the best are doubtful, and not necessary to be believed.* This is false. *This will not answer any other End, than to throw Dust before the Eyes of ignorant People.* This is a malevolent Interpretation of the most glaring Truth in the World ; for, (p. 327.) *in the first place, it is a precarious Assertion, which never was, nor can be proved.* This is notoriously false again ; for the Assertion has been made out by Bishop Laud against Fisher ; by Dr. Barrow on the Pope's Supremacy, and the Unity of the Church ; by Dr. Cosens's Scholastical History of the Canon of the Holy Scripture ; by his History of Transubstantiation ; by *The Devotions of the Roman Church* ; by *The incurable Scepticism of the Church of Rome* ; by Dr. Tillotson, Dr. Stillingfleet, and innumerable others ; to say nothing of my *Irresistible Evidence* : every one of which makes it plainly appear, that that Church has imposed many new Articles as Terms of Communion ; which are so far from being doubtful, and not necessary to be believed, that they are scandalously false in themselves, injurious to the Deity, and what menaces the Ruin of all revealed Religion ; and these Books, if religiously perused, will show as much, and that it is not for throwing Dust before the Eyes of the ignorant People, that they make it plainly out, that *the Church of Rome imposes many Articles as Terms of Communion, which are not necessary to be believed* ; but for the Salvation of Souls, and for the hindring of them from being misled by Seducers ; or if they have been misled, to help them to return by discovering their Error to them.

Ibid.

Ibid. 2^{dly}, *Their owning that the Church of Rome both is and ever was a true Church, before the Reformation, will prove that Christ, ever since the Reformation, had more true Churches than one.* The Supposition here is entirely false, for the Church of Rome neither is, nor was a true Church before the Reformation, nor was it ever owned so by the Church of *England*; but before the Reformation, it was looked upon as a Member in external Communion with the Universal Church of *Christ*; but this will never prove that *Christ* had more true Churches than one: for tho' that Church had and has true Fundamentals, yet that Church both had and has built a wicked Superstructure on those Fundamentals; and therefore has no more claim to be the true Church of *Christ*, than a Stew built upon a Foundation laid for a Church, and where formerly had stood a Church, has claim to be the House of God. This may suffice to shew what a great Number of Falshoods this Author founds his railing against the Church of *England* upon. It remains that I consider the Weight of his Arguments in the next Article.

A R T I C L E III.

Of the Arguments made use of against the Church of England, in a Book intituled, England's Conversion, &c. which are shewed not to be conclusive.

PREF. p. 5. he says, *He presents his young Reader, in the second and third Dialogues, with a brief but faithful Account of the most important Facts in both the Conversion and Reformation of England.* Here the Reader will observe, that the Accounts are too favourable on one side, and too false on the other, out of what has been observed; and will infer, that
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consequently, since the Accounts are on neither Side just, the Inference cannot be reasonable. Besides, to infer the Illegality of a Reformation from a few personal illegal Facts in the Reformers, which seems to be the sole Employment of his Labour, is to sap the Foundation of all preaching and reforming; because no Preacher or Reformer ever was without Faults, no more than St. Peter and St. Paul.

PREF. p. 8. the Author commits a grievous Fault in reasoning; whereas (p. 6. *ibid.*) he declared that *he followed Dr. Burnet's History of the Reformation, for a faithful Account of the most important Matters of Fact relating to the Reformation.* (P. 5. *ibid.*) Here he says that *Dr. Burnet has a poisonous Pen, that his Book is full of Lyes, that his Talent was to blacken the Reputation of the Living and the Dead.* Now how can I depend on a *faithful Account of the most important Facts from such an one?* or how can I depend upon a Man, that has such an Opinion of an Author, and yet for the Instruction of Youth, (the most cautious Thing in the World that a good Man can go about) declares he will draw a *most faithful Account of the most important Matters of Fact from his Book, which he declares to be full of Lyes, and its Author to have a poisonous Pen?* 'Tis not my Business here to justify the Merits of that great Author, or his Performance, but only to consider the Weight of the Arguments of this Author, which I must expect to be very cogent in the Epilogue, after such a surprizing way of unmasking them in the Prologue!

AND NOW, before I come to consider his Arguments, I beg my Reader to observe, that they are all either hypotheticalal or in Dilemma's; consequently they are all drawn up in very unfair and dubious, if not vicious Forms of Logick.

P. 26. He presents us with this *unanswerable Dilemma*; *Christ either had a true Church upon Earth before the Reformation, or he had not; if not, his Church*

Church was utterly destroyed, and the Gates of Hell prevailed against it, contrary to his Promise : But if He had a true Church upon Earth, the Church of Rome was most certainly that Church ; since it was in possession of whole Christendom, for many Ages before the Reformation.

THE Fallacy of this unanswerable *Dilemma* is soon discovered, if we consider what Church it was that our blessed Saviour made that Promise to, *viz. that the Gates of Hell should not prevail against it.* The Church of Rome was not then in Being, and so it could not be that Church that was spoken of ; and therefore those Words must imply something else ; namely, the whole Church, wheresoever the Apostles should gather it ; and wheresoever they should preach the Gospel of *Christ*. Besides, here is a Fallacy against the Rules of Logick ; for in *Dilemma's* the two Branches should be directly opposite to one another, and inconsistent, which are not so here : The two Branches are the Church of *Christ* and the Church of Rome ; now the Church of Rome is not directly opposite to the Church of *Christ*, because radically it is a Branch of the same, and in its primary Institution grafted from thence ; and it is only opposite to it for its Innovations in Faith and Discipline, not as being a Christian Church.

To have a better Understanding of this, we must consider what is meant by the Word *Church*. A Church may be taken for a Society, which, according to *Christ's* teaching, should be without Spot or Wrinkle, without any Errors of Man attached to it, or Frailties of Nature ; and a Church of such Purity, is more in Speculation, and in the Doctrine of the Church, than in the Practice of any Society of Christians, or any one City or Nation : Such a Church bespeaks a Sincerity of Faith, and those inward Qualifications, and *unspeakable Sighs* after Christian Perfection and Reformation of Manners, as are hardly consistent with

with our innate Corruptions. The Members of this Church are few, and best known to God, who searcheth the Heart and Reins. This is not *Christ's* visible Church on Earth.

AGAIN, a *Church* may be taken for an outward and visible Society, which was constituted by our blessed Saviour, and forwarded by the Apostles, who were themselves Rulers over it; wherein the true Faith was to be publicly confessed, the publick Worship of God to be frequented, and visible Sacraments to be received by all the Members of it: And this Church, with a sincere Faith and Obedience, does not intitle the Members of it to the inward Blessings of Grace here, nor to eternal Life hereafter; because it does not exclude an outward Communion with wicked Livers, nor erroneous Doctrines, or Opinions of immoral Men. It resembles *the Net cast into the Sea, that gathers Fish both good and bad, and the Wedding Feast, to which all sorts of People are invited.* And as it does not exclude wicked Livers, so neither does it Persons that may have unjustifiable Tenets; which either because they are not general it takes no notice of, or is silent about them, for it judges it more conducive to the Glory of God to wait another Opportunity, or it finds itself under such Inconveniencies, that it cannot meet in a necessary free Council: and we ought to observe, that the Church here communicating with those who are such Livers, and have such Tenets, does not by so doing, approve of their Systems, or give the Lye to our blessed Saviour's assisting his Catholick Church.

THIS Church, *Christ* had upon Earth before the Reformation; and that the Church of *Rome* was a Part in Communion external with that Church, for want of a Meeting of a free General Council, is not denied by us, tho' it was long so denied before by the *Greeks*.

THEN as to this Reason, for the Church of *Rome* being certainly the Church of *Christ*, viz. *since it was*
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in Possession of whole Christendom for many Ages. This would prove that *Mahometism* is the true Church, because it has Possession of a much greater Part of *whole Christendom*, and for many more Ages than ever the *Romish Church* had : Besides, in *Photius's* Time, the Church of *Rome* was excommunicated by the Oriental Churches ; and this was in the ninth Century, and has continued so almost ever since : how then was she in possession of whole Christendom ? And again, neither *Africa*, nor the primitive Oriental Churches, would own any Supremacy that the *Roman Church* had over them ; how then could it have them in her Possession ? So that to sum up the Answer in short : *Christ* had a true Church, taken in the second Sense, before the Reformation ; and the Church of *Rome*, with its Errors, was in outward Communion with that true Church, but not in possession of Christendom for many Ages. But it does not follow from hence, that because *Rome* was in external Communion with the true Church, that therefore the *Roman* was the only true Church, or that all which that Church taught was true ; because external Communion does not exclude unjustifiable Tenets, for of *your own selves*, says *St. Paul*, *shall Men arise, speaking perverse Things to draw away Disciples*, Acts xx. 30.

To infer from thence, that if the Church of *Christ* were guilty of damnable Errors, the Gates of Hell would have prevailed against her, is supposing what cannot be ; because the Church of *Christ* is not guilty of damnable Errors, but only those particular People that profess such Errors, and not other Christians : For *Christ* made no such Promise to the Church of *Rome*, that the Gates of Hell should not prevail against her ; but to the Body of his *Apostles* and *Disciples*, and their *Successors*, spread throughout the whole World : and 'tis most certain, that the Gates of Hell shall not prevail to extirpate this Church, and that

the Holy Ghost shall teach it all necessary Truths, and this is not giving the Lye to *Christ*.

HIS third Argument is, p. 27. *Either Christ promised to remain with Idolaters, or that his Church should continue untainted in its Faith.* I answer, That *Christ* promised that *his Church* should continue untainted, but not that the Church of *Rome* should.

HIS Syllogism, p. 37. is answered in the same manner; *If the Church should fall into any Errors, destructive to the saving Faith at first delivered to the Saints, then the Creed would be false: But the Creed cannot be false; therefore the Church cannot fall into any Errors destructive to the saving Faith at first delivered to the Saints.* This of the Church of *Christ* I grant, but not of the Church of *Rome*: But, by the by, this Syllogism is in no logical Form; for the *Medium in majore prædicatur & in minore subjicitur*: and the Rule for Syllogisms of all the three Figures is: *Sub præ, prima; sed altera, bis præ: tertia, bis sub.* But this Author avoids direct and plain Arguments.

P. 58, 59. He speaks of *the Church founded by Christ and his Apostles*, and would have us believe this to be the Church of *Rome*. Indeed before it imbibed so many Errors, it was in Communion with the Church of *Christ*, as one Part is in the Whole; but it never was the Church, or whole Church of *Christ*; nor does he bring one tolerable Argument to prove it was the Church of *Christ*: but, p. 116. he strives to prove, *that the Religion professed by the Roman Catholicks of England now, was the same that St. Augustin the Monk taught; because he said Mass, had Altars, Vestments, Relicks, and Holy Water.* But here again he had forgot his Logick, which teaches, that Arguments from Induction must number all the Particulars; *ut inductio firma sit, enumerari debent omnia singularia, ut ex iis concludatur universale.* Thus indeed he might prove the Church of *Rome* to have had Possession of all Christendom; because it had Possession of the Patrimony

mony of *St. Peter, Campania*, the Dutchies of *Spole-
tum, Urbanum*, and *Ferrara*; the Marquisate of *Anco-
na, Romania, Bologna*, the Dutchy of *Beneventum*,
&c. and therefore of all Christendom: just so here he
argues, because *Augustin* had Mass, Relicks, Holy
Water, therefore he had all Popery. This is a poor
Proof of Popery; for he should have shewed that *Au-
gustin* had brought into *England* the Shops of Sins and
Indulgences; the seven Sacraments; the Jubilees; the
freeing Souls out of Purgatory by praying on privi-
leged Altar Stones; and all the whole Medley of new
Faith, establish'd partly at *Trent*, partly in Pope
Pius's Creed, partly in the Bull *Unigenitus*, and part-
ly in such other Decrees as have come out since, and
may come out afterwards, (for the Number of Arti-
cles of Faith is not yet fixed :) If he had done this,
he would have done something; but as it is, he only
shews us that some Innovations were brought into the
Church in *St. Augustin's* Time, namely, *Holy Water*,
Raking in the Ashes of the Pious deceased, &c. and as
to the *Mass* in his Time, it might be nothing more
than the Commemorative Sacrifice, called now the
Communion Service in the Church of *England*; and
perhaps he did it in *Latin* here, as more suitable to
his Pagan Converts, who had been used to the *tremenda*
Adyta and *sacra Arcana* of their own Priests,
and thought every thing most religious that was most
mysterious. But all this is far from proving, that the
Religion professed by the English Roman Catholicks
now, was the same that *St. Augustin* the Monk taught.

P. 131. He says, *If Protestancy was the Religion of
Rome in those Days, how came Protestancy to be ba-
nished?* I answer, That whereas Popery was only
then in its Embryo, Protestancy its Antagonist, was not
born.

P. 132. He says, *that whole Christendom was in
Communion with Pope Eleutherius in the second Cen-
tury, and with Pope Gregory in the sixth, who sent*
D d 2 Augustin

Augustin the Monk into England; and therefore infers, p. 137. that St. Augustin brought from Rome all the Papistical Doctrines they now profess; and which must be Catholick, because that Church was in Communion with all the World. Here is Sophistry with a witness. Because I agree with a Man in some Things that I know of, am I supposed to agree with him in every thing that he says and does, that I know nothing of? In primitive Times, every Bishop, upon their Induction, sent their *Literæ formatæ* to other Bishops, by which they signified the Sum of their Faith, and received in return a like Profession, with a Congratulation. Now is it reasonable to infer from hence, that they held Communion in other Matters which they were not acquainted with? Must I infer, that because what is round has no End, that therefore the World will have no End; an End in Measure, and an End in Duration, are as opposite as Communion in the Things which I express, and in the Things which I know nothing of. But with some People *an End* is *an End*, and *Communion* is *Communion*. However, 'tis most certain that Pope Eleutherius's Missionaries did not alter our Oriental Rites, which they found here, nor attempt it; and 'tis most certain that Augustin attempted it: it is most certain also, that there was no mention of Holy Water, and Relicks, and Mass in *Latin*, by Pope Eleutherius's Missionaries; and it is equally certain, that these Things were advanced by Augustin. So that what we must say is, That the Church of Christ was not alter'd: that Christendom, in consequence thereto, communicated with St. Gregory, as to the Belief which his *Literæ formatæ* manifested; but that as to other Things, the Catholick Church of other Nations knew not of them; or thought those Superstitions so trivial, that they would fall of themselves; or that they were, perhaps, useful to the ignorant and gross Education of those distracted Times: And this degenerating Change in the Church of Rome
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into worse and worse continued, and is recorded in all History. This Answer will shew the Nullity of his asserting, that the Silence of the four first General Councils upon the Apostacy of the Church of Rome, is an Argument for its Integrity; for, as it has been said, they might not know of those Innovations, &c.

P. 144, 145. *If the British Bishops had differ'd from St. Augustin in Faith and Religion, they would have told him his Mass was an Abomination; that his praying to Saints and honouring their Images, was downright Idolatry, and his Purgatory a mere Fable.* But how did the *British* Bishops know any more Articles to be debated on, than what he proposed to them? Or how could they tell him of a Mass, which they perhaps called the Communion Service? Or how did they know of his Praying to Saints; whereas we do not know that he ever did? or that any Christian Church did in those Ages? How could they tell him of Images, when there was none in any Christian Churches of those Times; or but in very few Places?

P. 148. He has this Syllogism; *The English Roman Catholicks profess the same Faith now, as was preached by St. Augustin 1100 Years ago.* This is false. *But the Faith taught by St. Augustin, in all Points wherein Protestants and Catholicks differ, was the very same that St. Eusebius and Damianus had preached to the Britons 400 Years before.* This is false. *Therefore in all contested Points, the English Roman Catholicks profess the same Faith now, as was preached by those two holy Bishops in the very second Age of Christianity.* This is consequently false. The Reader will perceive the Falshoods of these Propositions, out of what has been said, without my taking notice of four Terms being in that Syllogism.

P. 261. He brings a new sort of Argument to prove the Veracity of Popery, by the pretended Sanctity of its Priests. He talks of their *fatiguing Duties*, their *long Office or Breviary*, their *bearing of Confessions*,

their *being called up at Nights*; that the *daily Task of Priests, is greater than the several Days Work of Protestant Ministers*. As to this, I answer, 1st, That the Shew of Sanctity in Life does not prove the Truth of their Tenets, no more than a Grimace does a Mathematical Proposition. And 2^{dly}, That the Duties of the Clergy are alike in both; excepting, first, that instead of a romantick Breviary, stuff'd with Forgeries and Fables, Protestant Ministers are daily to say an Office or Liturgy, taken wholly out of Sacred Writ: and secondly, that instead of carrying a Wafer to a sick Person, they are to read the Office for the Sick and the Communion Service too, which takes up five times the Length of a Popish ordinary Visitation of the Sick, (I except money'd Ladies and Gentlemen :) As for the Trouble of hearing the young Ladies Confessions, they are the best Judges what it is, who think a married State so full of Charms and Roses, as this Author seems to do throughout his whole Book. I believe indeed it had often been better for their Souls, and the Souls of the Females, that their Confessions had been shorter, or to God only; and that the Remonstrances which he mentions p. 263. were more seldom or more serious. P. 282. He makes use of the Sanctity of St. *Augustin* and his Companions, to shew the Conversion of *England* was from God, and that the Reformers were Tools of the Spirit of Lyes: But we deny his Accounts; and so this Argument, if it were otherwise good, falls to the Ground.

P. 275. He infers, *Since the Conversion and Reformation could not be both the Work of God*, that therefore one must be chosen, and the other renounced. But why can they not both be the Work of God? how are they inconsistent? St. *Augustin* did not insist on the Supremacy of the Pope, nor on seven Sacraments, nor on any one Article of Popery; how then can they not be from both God, tho' the first was attended with some Innovations brought into the Church by Men?

Men? *St. Peter* and *St. Paul* preached both one Gospel, and yet the former erred in Judaizing, and the latter in dissembling his Religion at *Jerusalem*, and in circumcising *Timothy*; cannot other Men preach the same Gospel, and in like manner be misled thro' private Opinions or Passions? Men are but Men; and if all what they preach must be rejected for some Faults, there will hardly be any Profession of Christianity in the World, but what may be contested.

P. 284. He says, that *the Instruments of England's Conversion acted with a due Subordination, according to the established Laws of the Church*; and that *the Reformation was carried on by uncanonical Methods*. Here I would ask this Author, what establish'd Laws did *Augustin* follow? Did he not get himself made an Archbishop, when there was no Bishop under him? Did he not leave off instructing the Pagans, to get his Primacy acknowledged by the *Britains*? And what due Subordination was there, when this lofty Primate, without a Suffragan, would shew no Deference to a Synod of *British* Bishops? Is this acting with due Subordination to ancient Councils? And is this proceeding according to the established Laws and Canons of the Church, which subject all Things to the Bishop of the Province? And as for the Reformation being carried on uncanonically, I have shewed the contrary in the Beginning of this Chapter, as well as the abusive Falshood of comparing the Reformation to Mahometism, which, he says, *was introduced by Violence, and cemented with Blood*. Here only, when I see the Reformation so infamously traduced, I cannot help wishing the Reader to cast an Eye upon the Facts in *Queen Mary's* Reign; under whom ^b Wood was almost wanting to burn Protestants with: 'The Lord Archbishop of *Canterbury*, O Horror! with four other Bishops, she burnt at a Stake. No less (according to the most favourable Accounts) than 800 in the two first Years of

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^b In a Sermon preached before the King. See Tindal upon Rapin. *Queen Mary, Anno 1558.*

her Reign, she put to Death for Religion ; besides Numbers that died in Prison, and others that she prevailed upon by Whips and Tortures to renounce. Whereas Queen *Elizabeth*, under whom the Reformation was cemented, did not put one single Person to Death for Religion ; and this it asserted by the most impartial Writer ^c of the History of *England*.

P. 316. He places *perpetual Visibility* as one of the external Marks of the true Church. In this Argument, the Reader must understand by the true Church what was mentioned in the Beginning of this Article, viz. an outward and visible Society of Men, professing Christianity, and governed by the Successors of the Apostles, having the publick Worship of God, and visible Sacraments instituted by *Christ* ; but not an outward visible Society, void of all Faults of Men, and free from private Opinions advanced by the Ambition of Particulars ; for such an one never was in the World. But a Church (such as the former is described) has been perpetually visible since *Christ's* Time. From this Church, or visible Society of Christians, the Church of *England* did not depart ; but it only departed from the glaring Errors that were impudently taught and practised, and took for their Model that of the Primitive Ages. Therefore the Church of *England* is not a new-raised Church, as he pretends, p. 319. nor did *England* separate itself from the Church of *Rome*, but only from the Errors of the *Roman* Church ; and the Church of *England* (since he challenges us to shew where it subsisted before the Reformation) subsisted in the visible Society of Christians ; part of which were in the external Communion of the Church of *Rome* : the Design and Institution of which visible Society was pure and unspotted, but which, thro' the Depravity of Men, had degenerated. In this Society the Church of *England* subsisted before the Reformation, as a beautiful Face does under a great deal of Dirt cast upon it, either by the Orders of usurping Governors, or thro' the

^c *Rapin*, Queen *Mary*, and Queen *Elizabeth*.

the Insolence of the Mob: But at the Time appointed by Providence, the Mob was quieted, the Usurper was expell'd, and our Church, like a beautiful Lady, was suffered to wash her Face, and appear in her native Charms; and thus she was incorporated with the primitive pre-existent Church. Thus we shew the Visibility and Perpetuity of our Church; which our Author says is impossible to do, because he will not suffer us to be a reformed Church, which is true, but would make us a new established Church, which is false.

P. 320. He repeats this *Dilemma*, *when the Church of England separated from the Church of Rome, the Church of Rome was either the true Church of Christ, or not: If it was not, they must shew us another visible Church, or say, that Christ had no visible Church upon Earth; if it was the true Church of Christ, then they separated themselves from the true Church of Christ.* This Gentleman is again out in his Logick, for, *Dilemma infirmatur, si membra non sint immediatè opposita, i. e.* "A *Dilemma* does not bind, "if the two principal Subjects of the Argument are "not immediately opposite to one another," as I observed before; and here they are not immediately opposite: for the Church of *England* and the Church of *Rome*, which are the two principal Subjects of the Argument, are not immediately opposite; as having the same Belief in *Christ*, the same Baptism, the same Commandments, and the same Creed: besides, this *Dilemma* may better be retorted upon themselves, by saying, When the Church of *Rome* excommunicated the Church of *England*, the Church of *England* was either the true Church of *Christ*, or not: If it was the true Church of *Christ*, then the Church of *Rome* excommunicated the true Church of *Christ*; if it was not, he must show another visible Church upon Earth, that copied nearer the primitive Apostolick Church, or say, that *Christ* had none: For 'tis most certain that the *Romish* Church, excepting some Fundamentals, has strangely prevaricated; and that such a Church, tho'

tho' tolerated thro' Necessity in the external Communion, cannot be a proper Guide to Salvation. However, to give a more particular Answer, I say, first, that when the Church of *England* appealed to primitive Ages (for it did not separate itself otherwise) against the Corruptions and Innovations of *Rome*, the Church of *Rome* was a Part tolerated in the external Communion of the true Church of *Christ*, at least in the *West*, but not the true Church of *Christ*; and that the Church of *England* appealed from it when no free Council could be called, nor any reasonable Hopes given, of a Remedy to those Grievances that afflicted them. Then, secondly, to tell where another visible Church was, *i. e.* where the whole Christian Catholick Church was, of which this of *Rome* was only a Part tolerated, is to name all other orthodox Bishops thro' the four Quarters of the World, excepting *Rome*. But this way of putting Arguments which they can't answer upon an Adversary, is an Art peculiar to Sophisters; and tho' it may be a good Cover for a bad Cause, yet it can never be a proper Defence of a good one.

P. 325. *Was there, besides the Roman Catholick Church, another Catholick Church of a different Communion, to which England associated itself by its Reformation? That's giving the Lye to the Creed, because there is but one Holy Catholick and Apostolick Church.* Here again is a false Supposition; for he supposes the Church of *Rome* to be the whole Catholick Church, and therefore wants us to shew another such, when we forsook its Errors: But that Church is no Catholick Church, nor an Holy Church, tho' it was in the external Communion of the Catholick Church. Besides, 'tis very possible to shew him the *Greek Church*, which is of another Communion, and call themselves Catholick too, and yet denounce the *Romish Church* excommunicated frequently.

P. 328. He demands a direct Answer to this *Dilemma*, *Whether before the Reformation, the Church of*
Rome,

Rome, with all the Churches in Communion with that See, was that one, Holy, Catholick, and Apostolick Church, the Belief whereof we profess in the Nicene Creed, or not? I answer, that the Church of Rome was not that one, Holy, Catholick and Apostolick Church, but only a Part tolerated in the external Communion of that one Catholick and Apostolick Church; nor does the Creed mention once the *Romish* Church. But he goes on: *If they say not; then the Creed was false before the Reformation.* This I deny, because there were many Christian Churches which did not communicate with the Errors of *Rome*; as the *Ethiopians*, and several Churches in *Asia* and *India*, who believed in *Christ*; and doubtless as being under the Load of Servitude, made it their chief Business to think how to serve Him: To say nothing of many Bishops in *Europe*, who, for want of a free General Council to censure the Innovations of *Rome*, kept only exterior Communion with it, but did not communicate with its evil Works. So that tho' we left *Rome* for its Apostacy, after we saw we could not have a free Council, yet that Creed is not false by professing to believe one Catholick and Apostolick Church, since there were many Societies of good Christians, who neither did, nor do still believe the Errors of the Church of *Rome*, tho' they admit such of its Doctrine as is Catholick. But this *Dilemma* has the same Faults as the former; and proceeds upon a Supposition, that as the Church of *England*, so is the Reformation directly opposite to the Catholick Church of all Times and Places; which is directly false, as has been observed.

THERE is nothing more material in this Book of our Adversary's, but only his Reflections upon the Marriage of the Clergy; which because he is so often touching upon, tho' I have spoken of it already, yet I shall add two or three Words more. In his *Preface*, p. 14. he jeers *Cranmer* for being a married Man and an Archbishop. In his Book, p. 71. he makes

makes merry with Dr. Pearson, being a Bishop and married, with whom *the Bishop's Lady, with her dear Children, taste the sweet Effects of the easy Income of her spiritual Lord.* P. 238. *The dull Thing called Celibacy. Priests converted to the Reformation, have always been singularly devoted to the State of Wedlock.* P. 263. *The Clergy were also eased, and got Wives into the Bargain.* P. 261. *A good Living serves to maintain a Female Companion, in a very comfortable way.* These and such like Expressions, shew the Man to have rapturous Conceits of Wedlock, and that he had softer Notions of it in the State he was in, than he would have experienced in it; where, more than probably, with a penurious Fortune, and the Clamours of a Family, and Cries of young Children, he might have Reason to cry out with *Solomon*, that *all is Vanity and Affliction of Spirit*; and not have hugg'd himself so amorously in his imagin'd Sweets. However, in former Times Marriage was no Crime in the Clergy; and solid Virtue was more the Study of the primitive Church, than a Shew of extraordinary Virtue, as has been observed elsewhere. I remember to have read in *Baptista Mantuanus*, speaking of the Purity of the primitive Church, these Verses:

————— *Non obfuit Uxor*

Legitimo conjuncta thoro, nec horruit illâ

Tempestate Deus thalamos, cunabula, tædas.

Sola erat in pretio, quæ nunc incognita virtus

Sordet, & attrito vivit cum plebe cucullo.

But now it seems, in the Church of Rome, the Scales are turned, and Marriage must betoken a false Religion! 'Tis admirable that Marriage, which St. Paul pronounced to be honourable in all, without Exception, *Heb. xiii. 3.* should be so much run down, and the contrary extolled to the Skies, and yet that no notice should be taken of a Virgin Queen, that reformed
our

our Church, and was courted by all the crown'd Heads of Christendom; and yet was immoveable to all the Allurements of the Flesh, and Temptations of the World, from her youthful Years, pass'd in the Splendour of a pompous Court, to her dying Day: and this too without any Restraint of Vows, or supercilious Intimidations from confessing Priests. But that Church will never *measure to others as they measure to themselves*; and we must content our selves in doing the Thing that is just, without expecting their Applause.

'TIS certain that *Natalis Alexander* expressly teaches, that the Law of Celibacy was not laid on sacred Ministers by *Christ*, nor by his Apostles. *Nat. Alex. Dissertat. 19. Sæc. 4. Propos. 3.*

'TIS certain that Cardinal *Cajetan* expressly teaches, "That it does not appear either by Reason, or by any sufficient Authority, that a Priest sins in marrying; nay, that Reason teaches the contrary, because it is manifest, (*in 37. Dist. 4 Sent.*) that neither Orders as Orders, nor sacred Orders as sacred, hinder Marriage: and in the Western Church they were allowed to marry, as it is said in the Canon Law, *C. Diaconi, Dist. 28.* and in the 31st *Distinction*, in another Canon, 'tis said, That the Orientals being constituted in Holy Orders, were allowed to be joined in Wedlock. Neither is the *Gloss* to be admitted, which interprets, *to be joined in Wedlock, q. d. to use Wedlock before contracted*; because 'tis evident that the Context of that Canon, speaks of the Contract of Marriage." So speaks *Cajetan*, (*Opusc. tractat. 27. Tom. 1. qu. Unicâ de dispensatione Matrimonii.*)

CARDINAL *Pallavicini* assures us, that Pope *Paul III.* gave Power to three Nuntio's, of allowing the Marriage of Priests. *Hist. Conc. Trid. L. 12. c. 8. n. 1.* and that the Cardinal of *Lorrain* wrote, that Cardinal *Bourbon* (a Priest) would have Dispensation to marry,

marry, *Ibid.* L. 20. n. 2. which shews, that they did not think Marriage in a Priest criminal.

Lambertus Schaffnaburgensis tells us, that all the Clergy were against the Decree of Pope Gregory VII. who decreed for the Celibacy of the Clergy; and that the Archbishop of *Mentz* dispensed with the Marriages of the Clergy, first for half a Year, &c. *Lamb. Schaffnaburg. in Annal. ad Ann. 1058. Ex Nat. Alexand. Dissertat. 9. Sect. 4.*

THE fourth General Council of *Lateran*, allows those the Use of Marriage, who, according to the Custom of their own Country, have not renounced conjugal Embraces, (*Concil. Lat. 4th. c. 14. Anno 1215.*)

FROM hence, I think, 'tis plain, that there is no Divine Law which forbids the Marriage of Priests; and that the Law which forbids the Marriage of Priests, has been dispensed with by the Bishop of *Rome* and his Councils, and others. Now if every National Church in its Synods, has the same Power that the Bishop of *Rome* has in his, (and so we find it defined by the four first General Councils, and by the *African* Church in the Affair of *Apiarius*, and by all the Oriental Churches) then every National Church has Power of dispensing with the Law of Celibacy. But 'tis objected, that Marriage is not forbidden to Priests as Priests, but to Priests as having made a Vow of Celibacy. To this I answer, that many Priests have not made such a Vow; and particularly the *English Benedictins*, who only vow Perseverance, Conversion of Manners, and Obedience. But to this it is replied again, that a Vow of Celibacy is implicitly implied in their State of Life. And to this I answer, That such a Vow should not be implicitly implied; because such a Vow is contrary to the Liberty that the Scriptures give to every Christian, and therefore is unlawful, and ensnaring Christian Souls in Bondage, and consequently void of itself: Besides, for any thing to be the Subject of Vows, 'tis required that the Thing
vowed

vowed be, 1st, in our Power to perform it; and it is much questioned, in some Constitutions, whether Chastity be one of those Things: for every one has not a like Gift of God in this Kind: For this Reason, if a Man would take a Vow that he would not offend Almighty God, nay, not in the least Thing, this Vow would be invalid; for the Frailty of our human Condition will not suffer a Man's Thoughts to be always so intent upon God, and all our Duties, that we shall not miss in one Thought, Word, or Deed, at no unguarded Moment. 2^{dly}, 'Tis required, that the Thing that is vowed or promised to God, be Good: An indifferent Thing is allowed by all Divines not to be a Matter of Vows. And I believe all those that consider the Scriptures, and the Nature of Celibacy, will find that to be a Thing indifferent in itself; for St. Paul says, *But as God hath distributed to every Man, as the Lord hath called every one, (by every Man's having his proper Gift of God, v. 7.) so let him walk,* 1 Cor. vii. 17. And the Apostle saying a little after, *He that giveth her not in Marriage doth better,* Ib. v. 38. can be only understood according to the Disposition of his Daughter, as he finds her *to have a proper Gift of God*; for he would have contradicted himself otherwise, if he should advise his Disciples to be governed by the *proper Gift of God*, and afterwards, tell Parents, they would do better not to let their Daughters marry; so that Celibacy is in itself indifferent, and to be made Good or Bad according to the *Gift of God*; and if there be a Preference given to it, 'tis owing only to the incumbring Circumstance of the other State, not to any more exalted Worth in this, as appears thro' the whole Chapter of St. Paul aforesaid, particularly in v. 28. *The Virgin shall have Trouble if she marry.* v. 32, and 33. *I would have you be without Carefulness.* *He that is unmarried, careth for the Things of the Lord; but he that is married, careth for the Things that are of the World.* v. 35. *This I speak*

Speak for your own Profit, that you may attend upon the Work of the Lord without Distraction: From whence I think it is evident, that Celibacy is not of itself better than Marriage, but only from its easy Circumstances preferable, especially to Christians in Times of Persecution, but of itself is indifferent, *i. e.* neither good nor bad, whereas Marriage is a Sacrament in the Church of *Rome*; and in all Churches, 'tis an excellent Mystery, signifying and representing the spiritual Marriage and Union betwixt *Christ* and his Church; and if Things are thus, Celibacy is not a matter of Vow, because it is a Thing indifferent, and consequently renders a Vow invalid; by reason that a Thing by it is offer'd to God, that is not agreeable to him, as being of itself not good, but only indifferent.

A THIRD Thing required to the Essence of a Vow is, that the Thing which is vowed, be better than the opposite; and if this fails, the Vow is granted by all *Romish* Divines to be invalid; in the Case we are upon, the opposite to Celibacy, is Marriage, and Celibacy is vowed, the Query is, whether Celibacy, (a State of itself indifferent) be better than Marriage, which of itself, is at least allowed to be an excellent Mystery, if not a Sacrament, as it is in the Church of *Rome*.

BUT to examine the nature of Vows a little further, out of *Romish* Divines; (for they are our great Antagonists in this Matter) my next Question shall be, How many ways are People freed from the Vows they have made? and they Answer, That by five ways People are freed from them, 1st, By the Matter or Subject of the Vows ceasing to be what it was designed for, *v. g.* if what was formerly Matter of a Vow, now ceases to be so, as if the Thing vowed now, becomes impossible to be perform'd, or unprofitable, or is something that hinders a greater Good. 2^{dly}, If the Vow be Conditional, and the Condition is not kept,

kept, as when a Man Vows to be religious in such a Place, and under such approved Laws; where afterwards he finds the reverse of all Religion, and his own Labours, to introduce it utterly ineffectual, after long Experience into the Bargain, and besides, that what they use as Laws, were not, nor ever are like to be approved of, or pass into legal Writs; then the Votant is free. 3^{dly}, If People that are not *sui juris* make Vows, those under whose Direction they are, may annul them. 4^{thly}, By Commutation. 5^{thly}, By Dispensation.

Now 'tis plain, that Celibacy was designed in the Church for the Honour of God, and Disengagement from Things of this World; and here we find the Subject ceasing to be what it was designed for, and therefore the Vow void upon the first Head. 2^{dly}, We are well assured, that some People find no Religion where they most expected it; that they get, after many Years Trial to mend Matters, nothing but Oppression and ill Usage; and that their Endeavours to have Illegality taken off from illegal Definitions, by supplicating the Sovereign Power to pass them into Laws (because they swore to live under them as passed into Laws) proved abortive, and their State of Life either dangerous or damnable; can we believe such People obliged by Vows, who were thus trick'd into them when they were Children too, and at most but sixteen Years old? Such Vows every Man may change into better Works; and our Superiours and Synods have made them void: they have commuted them into a good Life, under the painful Ties of Wedlock, if we please: They have dispensed with them, in hopes of seeing holy Priests Rulers of *the People of Purchase*, more by Sanctity than by Shew. And this will be made still more evident, if we consider that *Romish* Divines generally agree, that every Body, by his own Authority, may change the Vow that they make into some Work that is better. *Becan. Sum. Theolog.* fol. p. 635. qu. 10. concl. 1^{ma}. and that Bishops, by their ordinary Right, *jure ordinario*, may dispense with

Vows and Obligations contracted towards God. *Ibid.* p. 636. qu. 11. concl. 2, & 3. Thus we see to what little Purpose loud Clamors are made against *Cranmer*, *Pearson*, and the rest of the married Clergy, when we seriously look into the Matter, and find them all free to marry who thought so fitting, both thro' the Requisites of a Vow being wanting; and thro' the Ways, by which they were legally freed from them, supervening.

THIS is sufficient to shew, with what elaborate Invention, cast over weak Arguments, our Adversaries strive first to puzzle the Cause, and then to bring our holy Religion into Contempt. We see here, how by grievous Calumnies, notorious Falshoods in History, and sophistical and indirect Forms of Arguing, they labour to darken the Notions of every sincere Seeker of the Ways of God. I proceed next to *the taking of Oaths to our lawful Sovereign*, which is the fourth and last Point that I proposed to speak of in this Chapter; and which is another Objection made against the Church of *England*.

ARTICLE IV.

Of the OATHS.

AN *Oath* to one that believes a future Judgment, respects principally his spiritual Concerns; for he that taketh an Oath, pawns all his Faith, Hope, and Trust in God, who is one Day to judge him for the Performance of what he promises, or for the Truth of what he is going to declare. And tho' Oaths are often used for Purposes not extending beyond this side of the Grave; yet as the Belief in God, (an Avenger of those who call on Him to witness a Lye) and the Hope in Him, (as the Rewarder of all those that follow the Truth, and righteously call upon his Name) are concerned, by being intended in the Taking of an Oath, as well as in the Breach of it: an Oath will
always

always be of a spiritual Nature, and our State in Futurity will be concerned in it. An Oath is a religious Act, performed upon the Principles of Religion; as being an Attestation or Invocation of the Divine Name, made to be as a Security for the Performance of our Promise, or for the Veracity of our Words: And tho' it be not a standing and necessary Part of Religion to make such Attestations or Invocations, unless they are made of Religion, by the Prevention of a lawful Command; yet a religious Observance of them is enforced upon us, both by the Dictates of Reason and the Laws of God: By the Laws of God, we find *Abraham* swearing Friendship to *Abimelech*, Gen. xxi. 23. and *Jacob* swearing the same to *Laban*, Gen. xxxi. 53. and in *Numbers* we have a positive Injunction of doing as our Oaths have engaged us, *Numb.* xxx. 2. They are of so binding a Quality, that nothing but their being against the Laws of God or Man, can enervate them when rationally made: and that they can do so is plain; for no Body will say that he is bound, who should take an Oath to do something which would involve him in Sin against God, or make him violate the Laws of the Land. By the Laws of *Portugal*, all Promises, Obligations, Contracts and Bargains, confirmed by Oaths, are made void; and much the same is done in *Castile*, as I am informed by *Becanus*: and this is done there, lest upon the Pretence of Oaths, all secular Concerns should be drawn to the spiritual Courts, and the Power of the Prince become insignificant. Mutual Releases also, in many Cases, by the Laws of Men of all Nations, take away the Obligation of an Oath. This being premised, the Question is put by our Adversaries, Whether it be lawful to take the Oaths enjoyn'd by a lawful Command from the Legislative Power to the King in Being? They say, No!

To give a clear Answer to this, we ought to consider what those Oaths are: The first, is the Oath of *Allegiance*; the second, of *Supremacy*; the third, of *Abjuration*.

Statute 1 Georg. I. cap. 13.

The Oath of Allegiance.

I A.B. do sincerely promise and swear, that I will be faithful, and bear true Allegiance to his Majesty King George.

So help me GOD.

The Oath of Supremacy.

I A.B. do swear that I do from my Heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever; and I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have any Jurisdiction, Power, Superiority, Preeminence, or Authority, Ecclesiastical or Spiritual, within this Realm.

So help me GOD.

The Oath of Abjuration.

I A.B. do truly and sincerely acknowledge, profess, testify, and declare in my Conscience before GOD and the World, that our sovereign Lord King George is lawful and rightful King of this Realm, and all other his Majesty's Dominions and Countries thereunto belonging; and I do solemnly and sincerely declare, that I believe in my Conscience, that the Person pretended to be Prince of Wales during the Life of the late King James, and since his Decease, pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third, or of Scotland, by the Name of James the Eighth, or the Stile and Title of King of Great Britain, hath any Right or Title whatsoever to the Crown of this Realm,

or

or any other the Dominions thereto belonging ; and I do renounce, refuse and abjure any Allegiance or Obedience to him ; and I do swear that I will bear Faith and true Allegiance to His Majesty King George, and him will defend to the utmost of my Power, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his Person, Crown, or Dignity : and I will do my utmost endeavour to disclose and make known to his Majesty, and his Successors, all Treasons and traiterous Conspiracies which I shall know to be against him, or any of them. And I do faithfully promise to the utmost of my Power, to support, maintain, and defend the Succession of the Crown against him the said James, and all other Persons whatsoever ; which Succession, by an Act intituled, An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is and stands limited to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the Heirs of her Body, being Protestants. And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Reservation, or secret Reservation whatsoever ; and I do make this Recognition, Acknowledgment, Abjuration, Renunciation and Promise, heartily, willingly and truly, upon the true Faith of a Christian.

So help me G O D.

THESE are the Oaths that are so much railed at by our Adversaries, as inconsistent with Religion ; of each of which I shall speak in particular, and first

Of the Oath of Allegiance.

I TAKE *Allegiance* to come from the French *Au Liege*, To my Sovereign Lord ; or the Latin Word *Alligo*, which signifies *to bind* ; for this is an Obliga-

tion, binding me to him whom the Laws of my Country have made my lawful Sovereign. Now in all Countries, this Oath is required to the Person or Persons who are in that Station, and who protect the Properties, the Persons, and the All of the Subject, and prosecute the Offenders of any of these, to Death or Punishment. If Gratitude has any Force in Nature, if Returns are commanded by Reason to those who defend us from Annoyance of Rogues and Villains ; if a grateful Acknowledgment be due to those who harbour our selves and Families, even after our Decease, from the Designs of malicious Persons ; then Allegiance is due from me to him, from whom I receive such extensive Obligations. If Life in Justice be due for Life, and Eye for Eye, can I refuse to be dutiful to him with hazard of my Life and Fortune, from whom I receive the certain Preservation of both ? To receive my Bread in Peace and Quiet, to enjoy my Family free from Terrors, to sit under my own Vine in Repose, thro' the Benefit of my Prince ; does it not deserve a return of Gratitude ? What I possess is certain ; what undermining Designs may attend the Fortune of my Prince, I am ignorant of : but does not Certainty at least require the Pledge of an Uncertainty ? and his certain Protection, a Promise to be faithful to him in Time of Need, and a real Assistance, as far as my Capacity will go, in case he should call for it ? I have no Notions of a Man that is ungrateful to his Benefactor ; and cannot think a Man deserves the Name, who is become a Brute, and so has forgot all past Obligations, when one that has been a bountiful Friend calls on him for Assistance ; and till then, our Oaths of Allegiance can never ruffle the Tranquillity of our own Breasts : and if then my Rest be disturbed, 'tis but a just Return of Gratitude, that a long Enjoyment of Halcyon Days in Duty and Morality, bravely calls upon me for.

THE Oath of Allegiance is a Pledge of such a grateful Mind, given by the Subject to his Sovereign, where-

on the Sovereign may build the Security of his Reign, if there be any Hope in God, or Belief in Man: And 'tis but reasonable, that I should pleasure my Sovereign with all the Security that I can give him, since I receive from him all the Enjoyments that I possess.

MY Prince, in exacting such a Pledge from me, imitates the Almighty, who exacted from the *Israelites* a Covenant that by Nature they were obliged to, *Deut. xxix. 12.* and I, by swearing to this Covenant, do but follow the Example of *Abraham*, the Father of the Elect, and his holy Son *Isaac*; in copying after whom, I cannot miss of Happiness here, and of Glory hereafter.

'Tis certain that the primitive Christians took an Oath to be true to their Generals, and rather die than quit their Stations. The Form was to this Effect, that they swore by God, Christ, and his Holy Spirit, and the Majesty of the Emperor, which next to God is to be loved and honoured by Mankind, &c. Dr. Cave's *Primit. Christ.* Part III. c. 1. edit. 1728. p. 309. out of *Vegetius, Tertullian, Chrysostom, Athanasius, Eusebius*, &c. And shall I do less for a Duty that God and Man demands of me, than a Soldier did for Pay?

Of the Oath of Supremacy.

THIS Oath has nothing in it but what every good Christian in *England* ought to profess and believe, if the Legislature had not enjoined it. And indeed I believe there are few of our *Roman Catholick Nobility*, who do not abhor as impious the deposing and King-killing Doctrine, which is the first Part of the Oath; and I wish there were no Religious Orders, or Lay Zealots that did support it. For 'tis this Doctrine that contradicts the Gospel of *Jesus Christ*, gives the Lye to the Epistles of *St. Paul*, subverts Religion, and turns all Governments into Anarchy, that are not supported by the Bishop of *Rome*.

As to the latter Part of this Oath, 'tis only swearing to the Decree of the first Council of *Ephesus*, Sess.

7. c. 8. so often mentioned in this Book : And 'tis impossible to admit the Decrees of that and the other three first General Councils, without giving up the Pope's Supremacy or Superiority over Kingdoms. The Command of returning to that Freedom, which every Nation had at its first Conversion to Christianity, and to the same state of Independance, and to be govern'd by our own Episcopal, Provincial, or National Synods, is absolutely incompatible with the Pope's aspiring Supremacy; so that I must choose either to follow the received Laws of those primitive Councils, or abandon them to enslave my self and Country, under the Bondage of an *Italian* Archbishop, by the warrant of Partial and Politick latter Councils; and in this Case, Reason weighs down the Ballance, and becomes exceeding ponderous with the concurring Testimony of all primitive Ages, and the whole Church Catholick, in order to give into the Sense of our Oath.

As to the Supremacy of the King, which our Adversaries triumph over, as if it placed him in the Condition of a Parish-Priest, or Bishop : I have given the Sense of it before, out of our Acts of Parliament, Articles of Religion, Royal Injunctions, and the Book of Homilies. See Chap. VI. *Article* I. under p. 248. and *Article* III. under p. 216, and 217. So that I have only this to observe, that the Supremacy in our Sovereigns verifies the Holy Scripture, that prophecies of the Church; *Kings shall be thy nursing Fathers, and Queens thy nursing Mothers*, Isa. xlix. 23. And in this our Princes copy after the glorious Example of *David*, who ordered all the Courses of the Priests and the Levites, 1 Chron. xxviii. 13. of *Ezekias*, who set the Levites in the House of the Lord with Cymbals, 2 Chron. xxix. 25. of *Jehoshaphat*, who set Levites and Priests, &c. for the Judgment of the Lord : But they do not take the Censor in hand, as *Uzziab* did, nor offer Sacrifice, as did *Saul*. These are Calumnies cast upon our Princes, as well as Scoffs intended to our Religion; but have nothing of Truth in them.

Of the Oath of Abjuration.

THERE needs as little Difficulty to be made in taking the Oath of Abjuration, as in taking of the rest; especially to those who understand the Constitution of this Realm. From the Time that the *Wittena-Gemot* in the *Saxon* Heptarchy, govern'd in their Septem-partite Divisions, there has always been a grand Council of so much Power in this Kingdom, that the Kings never seem to have been despotick, or to have looked upon their Subjects as their own Property; and now it is a settled mix'd Government, of *Monarchy* in the King, *Aristocracy* in the Lords, and *Democracy* in the Commons: And if the King should entrench upon the Property of his People, he is answerable at the Courts of Judicature by his Attorney for it. It was this entrenching on the Subject, that ruined King *James II.* For having suppressed the Insurrections of *Argyle* in *Scotland*, and that of *Monmouth* in *England*, he broke loose upon the Laws, and made his Will the Measure of his Government. He set up a dispensing Power to supersede the Laws; he invaded the Rights of the Universities and Clergy of *England*; he committed seven Bishops to the Tower as Criminals, for refusing a Compliance with his illegal Demands; he sent an Embassy to the Bishop of *Rome*, and received from thence a *Nuntio*, in defiance of our Laws: In short, he left nothing undone, whereby he might introduce Popery, abolish Protestantism, infringe our Properties, and subvert our Constitution. His Coronation Oath was violated; his Contract with his People was voided; and instead of being advised by the grand Council of his Kingdom, he was governed by Popish Priests and Jesuits, and scarce suffered the Parliament to meet, to vindicate the Right of these Kingdoms. Under those sad Circumstances, the Protestants applied to the Prince of *Orange*, who was the nearest allied to the Crown of any Protestant Prince: He came over, to the unspeakable Joy of all good Protestants, and

and that of the Nation in general ; and marched up towards *London* with a Land Army. King *James* did not think fit to hazard a Battle against him, but returned from his Army (which he went down to lead) back to *London* ; from whence he shortly after retired into *France*. Upon which the Convention of the States voted the Throne vacant ; and both Houses of Parliament tender'd an Offer of the Crown to the Prince and Princess of *Orange*, in acknowledgment of their Gratitude for their happy Deliverance from arbitrary Power and Popery.

THAT Prince and Princess thus accepted of the Crown: And in this King's Reign, the Parliament pass'd a Bill for the further Limitation of it ; and with the Royal Assent it was enacted, that after *King William*, and the Princess Anne of Denmark, both dying without Issue, the Crown should fall next in Succession in the Protestant Line, to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the Heirs of her Body, being Protestants. Thus were these Kingdoms wrested from Slavery, and provided for Futurity, under the illustrious Posterity of that serene Princess. And if these were legal Steps that our Parliament made, (and certainly they were so, and preceeded by several Instances in former Reigns) then is the Oath of Abjuration legal and commendable. Former Reigns in this Island, even in Popish Times, are almost as many repeated Instances of such Procedure as there have been crown'd Heads : and if we go to other Countries, we have numbers of the same in every Kingdom, without Exception : I shall hint at but one. *Alphonfus VI.* a late King of *Portugal*, after several Battles against the *Spaniards* that were advantageous to his Country, for some Acts of Rage, fatal to a few Persons, was put under Guardianship, Anno 1668. and kept a Prisoner till he died ; while his Brother sat Regent in his Place. This was counted right and lawful in a Monarchical Government, where a few Persons had been Sufferers : And shall not this be deemed

deemed right and lawful in a mixt Government, when our Religion, Liberties, Laws, and Properties, were all violently invaded and struck at? But all is right that Popery does, and all is wrong that is done against it! So unreasonably are Men hurried which way soever their Inclination leads them!

I HAVE given another Argument out of *Popish* Authors, to shew the lawfulness of taking this Oath of Abjuration, in my *Irresistible Evidence*, p. 68. whither I refer my Reader. In fine, as there is no People in the World that will suffer a Prince over them, of a Religion different from their own; so neither ought we; it being inconsistent with Reason, to expect a Protection of our sacred Worship from a Prince, who professes a mortal Hatred to it. Oh! with what Heat and Bloodshed, and Dispensations of Subjects Oaths by *Rome*, was the League carried on in *France* against the Protestant Heir? Was Abjuration of him ever counted a Crime by any Bishop of *Rome*, or *Popish* Prelate in Christendom? If not, how can *Roman* Catholicks think it a Fault in us, among whom our Laws determine the Sense and Obligation of our legal Oaths, to abjure the *Popish* Pretender? If it be the Family of the *Stuarts* they are so fond of, 'tis the same we swear Allegiance to; our present *King* is great Grandson to *King James* the First, by the Princess *Sophia*, Daughter of *Elizabeth*, Daughter of *King James* the First, and Wife to *Frederick* King of *Bohemia* and Elector *Palatine*. If the greatness of the Family is to be regarded, we ought to consider the lustre of his Majesty's, derived from the Princes of *Brunswick*; and here the vainest Person will find Reason to hug himself, in being governed by the greatest Family in the World; a Family that has yielded two Emperors of *Germany*; *Irene* Empress to *Andronicus Palæologus* Emperor of *Constantinople*; another Empress to *Joseph* Emperor of *Germany*; and now a third that is Empress, Con-

fort

fort to the present Emperor. From this Family by the Male Line, are descended the Electors of *Bavaria* and the *Palatinate*, and the Duke of *Modena*: and by Daughters, the Kings of *Sweden*, *Denmark*, *Prussia*, and *Poland*.

BUT some are curious to know where, and from whence this Family came to *Brunswick*; for whose sake, I shall give this following short Account; *Azo*, or *Albert*, was Prince of *Tuscany*, and about the Year 1028, he followed the Emperor *Conrad* the second into *Germany*: to whose Son, *Henry IV.* Emperor of *Germany*, gave the Investiture of *Bavaria* about the Year 1071. He married *Judith*, the Widow of *Tostig*, Earl of *Kent*, and Brother to *Harold King* of *England*: *Henry II.* of this Family, received from *Lotharius II.* Emperor, the Dukedom of *Saxony*, altho' he had Possession of the Dukedom of *Bavaria* before. His Son *Henry III.* was one of the greatest Princes in *Germany*, but having taken part against the Emperor, *Anno 1180* (who had taken up Arms against the Pope) the Emperor *Frederick Barbarossa* banished him, and confiscated his Estates, tho' he was his Cousin German by his Mother (who was Sister to his Father, and Wife of *Frederick*, Brother to the Emperor *Conrad III.*) *Henry* being thus obliged to retire, went to *Henry II.* King of *England*, whose Daughter *Maud*, or *Matilda*, he married in 1179. Some time after, he obtained the Dutchies of *Brunswick* and *Lunenburg*, whither he went, and ended his Days: Thus came this illustrious Family to *Brunswick*.

AND since we see a glorious Issue descended from so serene and illustrious a Parent, in whom we hope our Children may flourish and enjoy all proper Blessings under Heaven, in the Profession of our true Protestant Religion, it may not be improper to cast an Eye upon the no less illustrious Family of our gracious Queen, who is descended from the House of *Brandenburg*, which has yielded two *Rodolphus's*, and other Emperors,

rors, to sway the German Scepter. They were formerly Dukes of *Nuremburg* and *Franconia*, and were invested with the Electorate in the General Council of *Constance*, Anno 1413. *Frederick II.* of this Name, Elector of *Brandenburg*, subdued *Pomerania*; but refused the Crowns of *Bohemia* and *Poland*, out of Greatness of Mind.

John George, Elector, had since the Year 1644, among other Children, *Joachim Ernest*, Duke and Marquis of *Anspach*, a sovereign Prince, who Votes in the Diet of the Empire with other Princes, and in many Causes, pronounces a definitive Sentence without Appeal: So lately did the House of *Anspach* leave the Loins of its principal House. The Family of *Brandenburg* now inherits the Crown of *Prussia*, besides the prior Honours of Elector, and Duke of *Brandenburg*.

THIS being so, I am fully perswaded, that all Reflections cast upon these great Families, are Forgeries and Calumnies; and for a further Proof of this, I desire my Reader to consult *Sebastian Munster's* Cosmography; or if that is not to be had, the Genealogy of his Majesty's Family, recorded in the present State of *Great Britain*, printed in the Year 1731, or even *Moreri*, who was a *Roman Catholick*, and a *Frenchman*, and had never any great Affection either to the *Germans*, or the *Protestants*. There the Reader will find this Family to have been the greatest in the World for its Alliances, its Antiquity, its Descent, and its great Actions: And to swear to be true to so great a Prince, to detest and abjure King-killing Doctrine, to declare that no other Prince has any Authority within these Realms, and to abjure the Pretensions of a Person, whom my Country has incapacitated for ever, from being my Prince, must be an Action laudable in the design, safe in the doing, and happy in the result. But as swearing to what I know, without performing what is in my Power, is mocking of God; I must see to make it my Business to perform what

what I have promised ; and as I have promised to be faithful to him, I must neither countenance nor propagate any Scandal that malicious Persons may raise ; I must look upon my self under all the Ties of Fidelity, that that Oath does lay on me ; I must give all that Measure at least to my Sovereign, that I would have given to my self ; I must let him choose his Friends ; I should not repine at his rewarding faithful Services ; I am not to joyn with the Envious, who wish the Down-fall of those who veil their Lustre ; I am not to spread Discontent and Uneasiness, where I am bound to be True and Faithful ; nor wish to Triumph in the ruin of those, who by Industry and Cares, have merited my Prince's Favour.

As in Matters of Religion, I am to have an Eye upon Antiquity ; so in Matters of Morality, and the Behaviour of Men, I should look upon former Times, for *nothing happens new under the Sun*. And here I may always observe, that the Slanderers of the Ministry are as dangerous to a State, as Caterpillars to a Garden ; and State-Libellers a sort of Insects as pernicious, that eat up or envenom all the promising Buds or flowry Prospect of the future happy Seasons : For all the Evil that happens in a Prince's Reign, is generally owing to the slandering of his Ministry : Besides, 'tis often thro' the Ministers that the Disaffected strike at the Prince. Nor did some unfortunate Kings of this Land, run sooner into the Hazard of a violent Death, for sacrificing to Enemies trusty Servants, than they would have done, if they had been resolute in the Protection of Innocence and Fidelity. But it was this slandering of the Prince's Ministers, that first unhing'd the Peace of the Realm, and secondly, endanger'd the Persons of the King and the Minister. 'Tis therefore no small Sin to asperse them by whom my Prince reigns : 'Tis thro' Envy of a more glaring Virtue, that it is first attempted ; 'tis thro' Pride of being thought considerable, that it is

con-

continued; and to shew the World that they can throw a Ferment among the People, and raise a Clamour out of nothing, by oral Murmurs and scandalous Libels: And the Reproaches of Ministers are prosecuted for the sake of their Places, thro' their Adversaries not considering, that the Tongue and the Pen of the Seditious, have spilt as much Citizens Blood, as the Sword of Assassins, or Balls of Musqueteers. I have observed in my Time, that the Multitude speaks generally off-book; that they know not in the main what they say, nor what they would be at, nor even what is convenient for their greater Benefit; therefore I think I ought to leave to my Prince the Choice of his own Servants, and rejoice in the Success of their Labours for the good of my Country. Vulgar Opinions are like vulgar Talk, too mean for a well designing Christian to run headlong into; and often cover'd over with a Mask, cast upon them either by inveterate Enemies of the Constitution, or crafty Knaves, that are working underhand for their own Promotion, against the Preservation of the Rights of the Subject, that they make such a Clamour after: Not that I pretend by this Digression, any ways to invade the Rights of the Trustees of the Nation, and the Guardians of the Publick Liberty, or hinder them from opposing a Breach of the fundamental Constitution, or a Design of subverting the Religion established, or the Property of the Subject, or the accruing Benefits of a trading Nation, and the endeavours to enslave it under Popish Tyranny and Oppression: But Clamour grounded on Ignorance, railing on Malevolence, the spitting of Venom without Reason, (in those who have nothing to do but to make God their only Aim, Charity the Butt of all their Endeavours, Peace the Support of their Lives, Piety the Food of their Souls, and Heaven the Aim of their Labours) must always appear to me unbecoming a Christian and a good Man.

To conclude: From all that has been said, I should resolve, that since the Protestant Religion, as professed
in

in the Church of *England*, is the purest of any that I know in the World, from henceforth not to be a Member of it in Words, but in Deeds; I must resolve to walk by its Rules, which is the Divine Word, and in difficult Passages, to consult the general Sense of the primitive Church; I must renounce all revived Errors condemned by them; I must resolve to make *Christ* the Pattern of my Life, and strive to have him always before my Eyes in this World, that I may live with him hereafter in the next; I must study his Maxims, and make his Rules, the Rules of my Conduct and Conversation, that they may be holy; I must watch the Affections and Motions of my Heart, that they may be heaving out Actions worthy of a good Christian, a pious Liver, and exemplary Neighbour. Since I am perswaded that the Religion of *JESUS* is here, I must give over seeking, and go to Practice; I must study now to make *GOD* the principal Object of my Joy, and Sin the principal Object of my Grief and Sorrow: I must study the Fear of God, and a Dread of walking in the broad Way, and of being lead by the Multitude. I must bear with all; I must be peaceable with all; I must love all; I must forgive all; because 'tis the Command written in my Religion, *to bear one another's Burdens, to be a Peace-maker, and to love my Brethren, and to forgive as I am forgiven*; I am therefore not to bear an Aversion to other Persons on Account of their Perswasion; I am not to vilify them; I am not to recount personal Faults, or to do any thing that may prejudice them; but to advise them as far as I am able; to pray for them, and love them as my own self; by so doing, I shall walk in the Ways of the Lord all the Days of my Life, with Charity and Contempt of this World, with Prudence and Zeal, with Discretion and Affection, and with the Hopes, thro' the Grace of *JESUS CHRIST*, of being happy hereafter. *Amen.*



A



T A B L E

Of the Principal Matters.



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The present illustrious House, in which the Crown is placed,
the most August of any in the World. Their Alliances,

The Grandeur of the Parentage of our most gracious Queen,

The Justice of Swearing to be true to such a Family; and
Religion concern'd in being true to such an Oath,

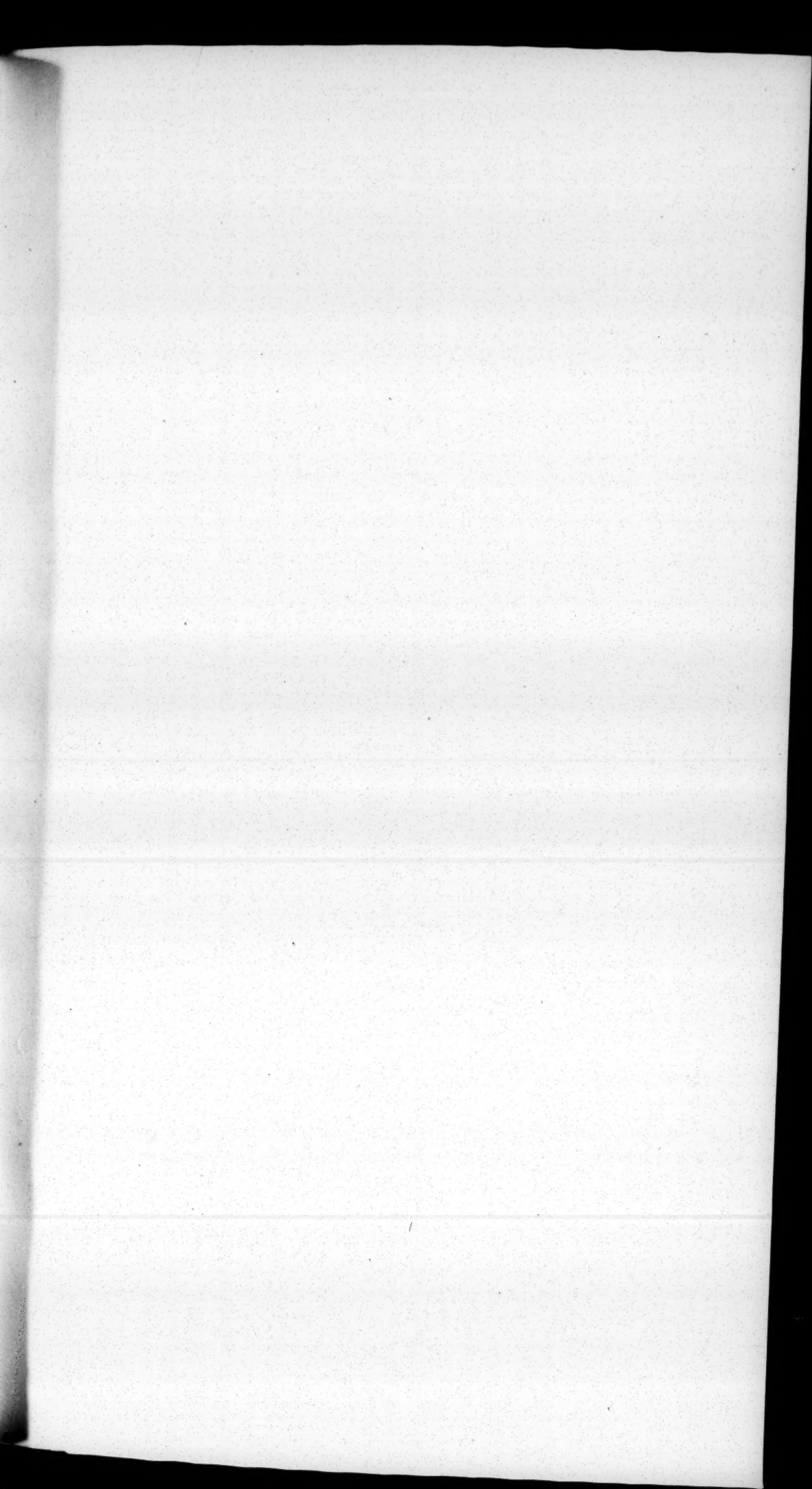
Fidelity to a lawful Prince, implies a due Subordination to
his Ministers and Magistrates Mischiefs attending the
Slandering and Libelling of Ministers of State. The Beha-
viour which a Christian, professing the true Religion in the
Church of *England*, ought to have in this Point,

The Conduct which a Christian ought to have in the whole
Business of Life, from the being convinced which and where
is truly *Christ's* Religion,

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